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THE MISSIONARY HERALD

Volume CII APRIL, 1906 Number 4

The Famine in Japan

Nothing need be added to the impressive story given on subsequent pages by Dr. DeForest as to the famine in Japan. Since the call for aid in our last issue, President Roosevelt has made an appeal, suggesting that gifts be forwarded through the Red Cross Association. This is very proper, but any of our friends who prefer to give through the committee in Japan of which Dr. DeForest is a prominent member can do so through the treasurer of our Board, Frank H. Wiggin. Already the sum of $787 has been transmitted by this channel to Dr. DeForest.

Fire at Aintab

On the morning of February 17 the building of the Girls' Seminary at Aintab was consumed by fire. It was *not* the Central Turkey College that was burned, as erroneously reported in several newspapers. President Merrill reports that all the dwellers within the building escaped, but that the girls lost nearly all their belongings. The building was of stone, and it is possible that a part of the walls may be usable. The people of the city have been very kind in their care of those who have thus been rendered houseless. The building was too small for the needs of the seminary, and the managers prior to the fire had appointed a committee to consider plans for enlargement. It is not stated how far the insurance will go toward covering the loss.

Affairs in China

Letters and dispatches from China indicate that there has been little to warrant the apprehensions of which the newspapers have spoken as to the uprising of the people against foreigners or against the Manchu government. Not one letter from any of our missionaries has expressed the slightest fear of serious disturbance. On the other hand, cable messages have given assurance that all is quiet, with no sign of insurrection. The affair at Nan Chang seems to have been a purely local difficulty, because of the conduct of some French priests who had aroused the hostility of the Chinese. Bishop Bashford, of the American Methodist Board, which has missions in the district to which Nan Chang belongs, telegraphs that everything is quiet; and Mr. Seabury, of the Yale Mission at Chang-sha in Hunan, cables, "Central China is quiet, and missionaries not in any peril." The affair at Nan Chang should no more be regarded as portending a Chinese uprising than the recent accounts of the mob at Springfield, O., and the slaying of some persons, followed by a procla-

mation of martial law in the city, indicate a revolution in the United States. The present Chinese government is as anxious to prevent any molestation of foreigners as are the foreigners themselves or their friends, and the government is now in a position to control the people, as was not the case at the time of the Boxer outbreak. Local disturbances may occur, but there need be no apprehension of a recurrence of troubles like those of 1900.

Communion Sets

Further calls for communion sets have been received since those recently presented in our pages have been responded to. We shall gladly receive whatever may be sent in order to meet a request which has just come from India. There is also a call from India for church hymn books, where 150 copies would be very serviceable in a church in which the English language is used. A Sunday school hymn book is *not* desired.

From Beira

The letter from Mr. Bunker, of Beira, given in our February issue, reported the arrest and beating of the boys of the school which had been established by him, and the fact that the native teacher was put on the chain gang with a chain around his waist and set to work upon the public streets. The teacher has been released, and promises made that he shall not be molested. Mr. Bunker also reports that though the school is not yet in session in a regular way, the boys are all begging to have it reopened. Great care has to be taken to conform to all the requirements of the government, and it is expected that satisfactory arrangements can soon be made for its reopening. Mr. Bunker writes: "The punishments administered to the boys and teachers have furnished an excellent advertisement to the entire native community that there is an enterprise under way to bring enlightenment and life to them. They are not slow to show their appreciation of the fact. An inquirers' class has been formed of those who wish to become Christians, in which are three of those boys who were beaten. We again urge our friends to bear their part in this campaign for the kingdom of God in gifts, and especially in prayers for the work and workers."

A Station Where Livingstone Died

David Livingstone died while on his knees at Ilala near Chitambo's kraal, about seventy miles southeast of Lake Bangweolo. The place is off the line of travel in Africa, and remote from the mission stations founded in the central district since Livingstone's death. His heart was buried beneath the tree on the spot where he died, but the place is now marked by a stone obelisk. A better memorial of Livingstone is now to be set up by making the place a mission station. Lord Overtoun, of Scotland, gives some account in the *Missionary Record of the United Free Church of Scotland* of the progress of missions in that general portion of Central Africa. The first ten years after the establishment of the Livingstonia Mission, stations were formed along the western shore of Lake Nyasa. In the next decade a band of missionaries, moving about sixty miles westward, settled among the wild Ngoni, making a series of stations parallel to the first. The divine blessing has

rested wonderfully upon these efforts, native Christians having been brought forward as teachers and preachers, and they have moved still farther westward. This Livingstonia Mission has regarded the district extending from Lake Nyasa to Lake Bangweolo as its own, and by arrangements with other societies and the Administrator of the British Central African domain that arrangement has been agreed upon. It is now proposed to establish two strong stations: one at Chitambo, which is nearly 250 miles west of Lake Nyasa, the other one at Mirongo. At Chitambo the European missionary in charge will be Mr. Malcolm Moffat, grandson of Robert and Mary Moffat, and a nephew of Livingstone. He has been a member of the mission for a dozen years as an agriculturist, and has had remarkable success in influencing spiritually and otherwise many native men. Mirongo is already occupied by trained native evangelists. The native church after thirty years numbers over 3,000 members, and is full of enthusiasm in reference to this advance movement toward the districts hitherto in the darkness of heathenism, and will supply the trained helpers in large numbers. The Livingstonia Committee in Scotland call for $5,000 at once to occupy this new station of Chitambo, and for $5,000 a year to provide the annual cost of European missionaries there. This is a proper monument to be erected to the memory of the great missionary whose last earthly prayer for Africa was uttered on this spot.

Lantern Slides

THE use of the stereopticon is becoming so common among our churches that a great variety and number of slides are called for. The thirty-seven sets prepared by our Board are in constant demand, and are proving very acceptable. The use of them can be obtained by applying to Mr. J. G. Hosmer. Those who desire other sets, and especially some representing home as well as foreign missions, are referred to the Christian Lantern Slide and Lecture Bureau, Mr. L. F. Swarthout, Manager, Ludington, Mich., which has a large assortment, both for rental and for sale.

South Africa

THE newspapers have of late contained several items intimating that there was danger of a forcible uprising of the native population in the British colonies of South Africa. No definite statements have been made indicating anything more than a few local conflicts between the colonists and the natives. We do not anticipate any serious disturbances of this kind. It is only natural that where, as in Natal, the blacks outnumber the whites ten to one there should be some apprehension of strife, inasmuch as the governments and the whites must be aware that their treatment of the native population has been severe. They have ruled by force and not in a conciliatory manner; and, in view of the fact that the physical force is on the side of the colored people, it is not strange that a fear is entertained that these forces if organized may become supreme. They have deemed it essential to suppress every form of organization which can bind together the colored people. This is why Ethiopianism is so much feared by the colonial governments. But from our point of view it seems

exceedingly strange that the Natal government should so distrust the Zulu churches, which have always been loyal, and which protest strongly that they are not in any way allied with Ethiopianism. This distrust of the natives who have no political ends to serve, but are honestly and quietly seeking to further the work which their Christian profession calls upon them to do, is the surest way to awaken animosities and drive a people who are now loyal to acts of hostility.

Christian Endeavor in India

The United Society of Christian Endeavor for India held its anniversary in Allahabad in December last. Rev. William Carey, great grandson of the great missionary of that name, was elected president. It was reported that the organization had more than 26,000 members in India, and that its work is greatly appreciated by all missionaries.

Progress in Natal

The missionaries in Natal are discovering that they have more friends in the colony than they had supposed. To their surprise permission was given to hold in the Town Hall at Durban the union native prayer meeting, in connection with the Week of Prayer in January. There was some adverse criticism on the part of those who thought the hall too good a place for the natives, while some of the natives were almost afraid to attend lest it had connection with the poll tax levied by the government. There were present, it was estimated, 1,700 persons, while 300 were unable to gain admission. A Durban paper declared, "The orderliness of the natives was remarkable, and in every way the gathering was an undoubted success." It was a good object lesson to the white people of the city. Friends and relatives of Dr. McCord are erecting a hospital for him at Durban. The neighbors are protesting against it, as was to be expected, for people would oppose having such a hospital in any place which was fit to live in. Dr. McCord was assured that there was no legal way by which he could be prevented from building, and so is proceeding cheerfully. The method used to hinder the work is to endeavor to have the town council refuse to connect the hospital with the town water supply, thus increasing the expense of building and maintaining the hospital. Dr. McCord has friends in the council, and is confident that the plans of his opponents will fail.

Hindu Opposition to Education

One great obstacle to education in India is the jealousy of the higher castes, who are unwilling to have those they despise surpass them in knowledge. When a school is opened for low castes where the high castes have none, these aristocrats are disgraced in their own eyes, and seek redress either by opening a school for themselves or by breaking up the other school. They frankly say that they cannot allow the low castes to learn to read and write while their own children cannot. In a certain town it was reported that a low caste girl had learned to read in the mission school. Some merchants therefore sent for her and had her read before them, and then the whole town was stirred up to close the school.

Mrs. Judson Smith

Just after the pages of our last issue had gone to press, we were startled by the announcement of the sudden death of Mrs. J. Augusta Smith, wife of Secretary Judson Smith, and President of the Woman's Board of Missions. The blow falls as heavily as it did suddenly. For sixteen years Mrs. Smith had been at the head of the Woman's Board of Missions, actively engaged in all its councils, acquainted with every branch of its work, and a constant attendant at all its public meetings, as well as at the sessions of its Executive Board. She has been indefatigable in her labors, and a tower of strength to the cause which she loved so well. Of commanding personal appearance, she was an admirable presiding officer. Clear in her judgments and broad in her sympathies, she was a guiding spirit in all the wide work in which the Woman's Board has been engaged. She was a bond of union between that Board and the American Board, working always in fullest sympathy with both organizations. She will be greatly missed, and the tidings of her death will be received sorrowfully in all missionary fields, as it has been among the friends of missions at home. She was born, February 16, 1843, at Hartford, Trumbull County, O. She became president of the Woman's Board of Missions in January, 1890, and died at her home in Roxbury, Boston, February 14. The sympathies of a very wide circle of friends will be extended to her husband and family in this sorrowful affliction.

MRS. J. AUGUSTA SMITH

Restricted Work

Attention was called last month to the loss occasioned by a lack of funds which prevents taking proper measures to safeguard the health of missionaries. A recent letter from Mr. Banninga, of the Madura Mission, characterizes the last year as one of exceptional difficulty. There has been much sickness among the missionaries and helpers, but the chief difficulty has been financial. The scarcity of rice has added to the expense of running the boarding schools. In several stations there has been for some time a little surplus, which has served as a sinking fund to draw from in case of a deficit. These funds have been wiped out, and as there is no prospect that rice will be lower next year the outlook is far from promising. Two new schools were opened a year ago, but unless some one undertakes their support either they or two others will have to be closed. If Mr. Banninga should devote one week each month to touring, he could visit the different sections of his field only once in three years. Even

this is denied him, as the appropriation permits him to spend not more than twenty-five days a year in this important branch of work. The catechists, teachers, and Bible-women are similarly restricted. When will the churches permit this starving process to cease?

Translators in China

By favor of the American Bible Society we have a photo-engraving of the company of native Chinese and missionaries who are engaged in the preparation of the new version of the Bible in the High Wenli. In this picture are shown at the reader's left Dr. D. Z. Sheffield, of our North China Mission, Dr. John Wherry in Chinese dress, directly under the pillar, and at his left Rev. L. Lloyd and Rev. T. W. Pearce. The four native translators are Messrs.

THE REVISION COMMITTEE ON THE HIGH WENLI VERSION OF THE CHINESE BIBLE

Chukê, Kuo, Chuang, and Chao. It is reported that for this classical version the committee has already in hand the manuscripts of the four Gospels, the Acts, and the epistle to the Romans. This version is of highest importance for the literary classes of China. The Shanghai Conference of 1890 arranged for the appointment of three committees to prepare three versions of the Bible which are deemed necessary for different classes of Chinese readers: first, the High Wenli; second, the Easy Wenli; and third, the Mandarin colloquial. In the *Missionary Herald* for September, 1901, we gave a photo-engraving of the revisers who were engaged upon the Mandarin version, of which Dr. Chauncey Goodrich, of our American Board mission, is a member. A member of the committee says that it can be used by three-fourths of the hundreds of millions of China, though with dialectic variations.

MISS EDITH GATES

SINCE the notice of the sailing of Miss Edith Gates to join the Marathi Mission was given in the *Herald* for last December, we have been able to secure a photo-engraving of Miss Gates, which we gladly insert here. She arrived at Bombay on December 21, and is now located at Ahmednagar in connection with the girls' school.

A New Station

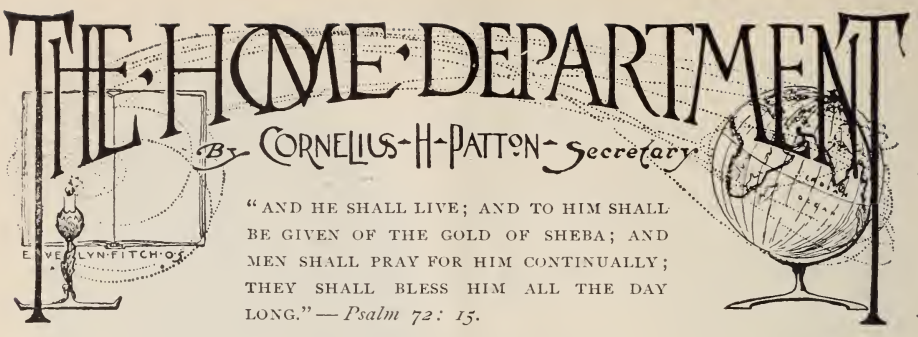
THE new station in West Africa just opened by Dr. Wellman and Mr. Ennis in the Chiyuka country bears the name of Mt. Elende. Mrs. Wellman, who sailed from home last September, joined her husband at the new station, arriving there about November 20. Mt. Elende is not on the direct route to our present inland stations in West Africa, but is nearer the coast, a journey of about nine days, and about five days from the Bailundu station. This journey of Dr. and Mrs. Wellman was taken in the wet season, and they did not find it much more trying than their previous journeys in dry seasons.

Christian Teachers in Japan

DR. J. D. DAVIS, of Kyoto, calls attention to the fact that one of the graduates of an American college employed by the Department of Education in Japan has been so zealous in exerting a Christian influence that the 400 pupils in his commercial school on Lake Biwa are favorable to Christianity. Some twenty have already confessed Christ, and so many others are interested that the Buddhists appealed to the government against the teacher. The authorities sustained him, and the work goes on.

Chinese Language Changing

THE West is watching with profound interest the awakening which at last seems to be a reality in China. Even the written language, which the missionaries have regarded as almost dead in its rigidity and refusal to be manipulated, Dr. Sheffield declares "is now bending and rocking like trees in a heavy wind." There are not simply new combinations of words, but new idioms and forms of expression. "My Chinese writers," Dr. Sheffield continues, "are much more ready to allow me to state thoughts in foreign form than formerly. Chinese soldiers and officials must be able to talk intelligently of foreign affairs, and it is surprising how much many of them really do know of outside things." We can only pray that in the changes which are bound to come the spirit of Christianity may have a determining influence.


THE HOME DEPARTMENT
By CORNELIUS H PATTON Secretary
"AND HE SHALL LIVE; AND TO HIM SHALL BE GIVEN OF THE GOLD OF SHEBA; AND MEN SHALL PRAY FOR HIM CONTINUALLY; THEY SHALL BLESS HIM ALL THE DAY LONG." — Psalm 72: 15.

Over Against the Treasury

All eyes are upon the treasury these months, and it is with deep gratitude that we report the splendid sum of $54,862.01 received during February, the gain over last year being $14,348.87. That this gain is the result of increased interest and consecration among the churches is evident from the fact that it is credited to donations rather than to legacies.

The tabular statement of our Treasurer covering the month of February and six months of our financial year is here given.

	February, 1905	February, 1906
Donations	$35,351.94	$51,050.81
Legacies	5,161.20	3,811.20
	$40,513.14	$54,862.01
	6 mos., 1905	6 mos., 1906
Donations	$243,635.72	$299,604.42
Legacies	32,746.85	30,749.77
	$276,382.57	$330,354.19

Increase in donations for six months, $55,968.70; decrease in legacies, $1,997.08; total increase, $53,971.62.

Six months of the year are now past, and the time is drawing near when we should be figuring how we are coming out. The gains for the first six months are as follows: September, $9,952.91; October, $12,175.91; November, $9,568.48; December, $2,363.31; January, $5,562.07; February, $14,348.87. The movement is strongly upward. We have every reason for thanking God and taking courage. The million dollars *can* be obtained.

Among the many instances of noble Christian giving during the month we can notice only two. One of the most touching is the record of Mr. Moody's school for boys at Mount Hermon. These boys, many of them very poor, and practically all of them working their way through school, contributed last year $750 for missions and $1,000 for the home expenses of their church. How many churches can equal that? It all goes to show that the young love to give, and that if parents, pastors, and teachers will urge the boys and girls of our churches to help out on the Haystack Centennial Fund a very large sum can be realized from that source. The other instance is of the giving of our American Board Christians in foreign lands. Rev. E. B. Haskell, of

Salonica, reports the gift of eighty-seven piasters (gold) from a native laboring man of Colespino, the result of a sermon on giving by Dr. House. This is equal to eighteen days' wages.

Campaign Notes

One thing is certain from the campaign in fifty cities now in progress, and that is, it is all foolishness to say that men cannot be interested in missions. Judging from these banquets which we are holding, and which are frequently attended by 200 or even 250 men, and judging from the genuine enthusiasm of these occasions, missions when properly presented are the most interesting of all themes to Christian men. This fact we consider to have been clearly demonstrated.

Take Salem, Mass., for an example. The 150 men present at the banquet included about fifty young men. When Dr. A. H. Smith, who had made an address in the afternoon, rose to speak in the evening there was a spontaneous movement to greet him by standing. At the close of his wonderful address three cheers were given him. At the close of the meeting it was voted with a shout to hold such a gathering every year, and groups of men remained in the room discussing the missionary problem and asking questions of the speakers.

The fifty cities have grown to sixty-eight cities. The campaign could not be kept down to the original plan. Secretary Creegan, of the Middle District, accordingly organized a supplementary campaign, taking as his missionary speakers Rev. Walter T. Currie, of Africa, Pres. Lyman P. Peet, of China, and occasionally borrowing President Zumbro, of India, and Rev. I. M. Channon, of Micronesia, from the Eastern party. Thus three bands of speakers are working simultaneously during March and April.

God is wonderfully blessing this movement. The meetings have been genuinely religious, and have laid a deep and broad basis for all missionary work. Dr. Arthur H. Smith frequently speaks of the home missionary problem in a very helpful and hopeful way. One of the officers of the Congregational Home Missionary Society said, "This campaign not only will not hurt our home work, but will materially benefit it."

The last meetings which we can report are those at Philadelphia and New York. In the former city the sessions were held afternoon and evening at the Central Congregational Church. In the evening a goodly company of men was addressed by Drs. A. H. Smith and Newell Dwight Hillis, their addresses being specially inspiring. The meeting in New York City on March 8 was in the Broadway Tabernacle, presided over by Dr. Jefferson, with addresses by several missionaries, and a meeting in the evening of the Men's League in the parish house, where Drs. Smith and Hillis were most cordially welcomed. Collections were taken in both of these cities.

That our friends may keep in mind, in their thoughts and prayers, the meetings yet to come, we repeat the appointments beginning with March 19 at Cleveland, O.; March 20, Akron; March 21, Columbus; March 22, Mansfield; March 23, Toledo; and March 26, Brooklyn, N. Y. We have not

the dates of the meetings to be held under the leadership of District Secretary Creegan.

We refer our friends to the weekly advertisements in *The Congregationalist* for news as to the financial progress of this campaign for extra gifts from 10,000 persons.

Following up the Campaign

Perhaps the main value of this campaign is the creation of a new missionary atmosphere. From ten to twenty-five pastors are in attendance at each city, and all return to their churches determined to stir their people to the utmost, not only for this centennial year, but in all years to come. Our local committees are planning special campaigns in their districts. In Eastern Maine the committee, of which Professor Hulbert, of Bangor, is chairman, is sending out 500 personal letters asking for extra gifts. Berkshire County, Massachusetts, where the haystack meeting was held in 1806, takes great interest and pride in obtaining a special "Berkshire Fund" for the centennial. The committee for the Middlesex Union and Mendon Conferences, Massachusetts, of which Dr. C. H. Daniels is chairman, is active in holding meetings in the leading centers of the district. The important Worcester District has an efficient committee, with Rev. John R. Thurston as chairman. They have issued a clear and convincing statement of the situation in which the Board finds itself, which we should be glad to print in full. Rhode Island is at work following up the meetings in Providence. "There is good fighting all along the line," as General Sheridan said in the midst of one of his battles. The special campaign ends at Easter, and thereafter this following up work will be our principal line of operation.

Forward Movement

We are glad to announce the following new assignment of missionaries for support: Rev. Dwight W. Learned, D.D., of Japan, supported by the First Church of Walla Walla, Wash.; Rev. and Mrs. Charles H. Maxwell, under appointment to the Zulu Mission, supported by the church at La Crosse, Wis., and the Dane Street Church of Beverly, Mass.; Rev. George W. Hinman, of Foochow, China, supported by the First Church of Portland, Ore.

We have sent blank forms to all churches supporting missionaries, so as to have all data in hand in businesslike shape. We invite correspondence as to any criticisms the churches may offer or any suggestions looking to the improvement of the Forward Movement idea.

In this connection we can report a steady growth in subscriptions under the Station Plan. Since January 1, 1906, nearly $200 has been subscribed for the Aruppukottai work and $175 for the Sendai. Mt. Silinda and Pang-Chuang stations were only opened for subscriptions in December last, and already $300 has been subscribed toward the former and over $200 toward the latter. Since January 1 nineteen "haystack certificates" have been issued, these being issued only when thirty dollars or more is subscribed by the organization receiving the certificate.

Prayer Union

The union grows in numbers and interest. Cards are taken at all our meetings, and pastors are spreading the movement in their churches. Many people are praying for our special campaign and for the success of the million dollar movement. Let us continue steadfast in these prayers, every day remembering the work and the workers at home and abroad. Send us cheering words if you can, telling how God is answering your prayers for others and blessing yourself in the process.

Topics for Special Prayer

At home: During Holy Week, April 8–14, and especially on Good Friday, April 13, let us all pray that the spirit of Jesus which sent him to the cross may come into the hearts of American Christians more fully, that the element of self-sacrifice may become apparent in our giving, and that this new lifting up of Christ may draw many unto him in all parts of the earth. During the entire month pray for the revival of the missionary prayer meeting.

Abroad: For the government of China, that it may be able quietly and efficiently to carry out its purpose to protect foreigners and suppress insurrection. For the missionaries in China, who are steadily and hopefully pursuing their work (see pp. 149, 177–183). For the missions in South Africa which are much disturbed by the antagonism of the races. (See pages 151, 152.) For the missionaries in all fields, who have long been overburdened with work and are now sorely tried at not being reënforced.

The Missionary Prayer Meeting

Again we call attention to the topics for this meeting prepared by Rev. Edwin Hallock Byington, of Beverly, Mass., and printed each month in the *Missionary Herald.* This month, going on board the steamship *Williamstown* at Constantinople, we sail down the east coast of Africa to Cape of Good Hope, visiting our three missions in Africa. These topics are original and rarely interesting.

Haystack Number of Envelope Series

We call attention to the April number of this little quarterly, as it is of unusual and permanent value. Edward Warren Capen, PH.D., describes the haystack meeting with what went before and came after. No missionary Christian can afford to be without this number, and surely pastors cannot. Send for the number or, better, subscribe for the year by sending ten cents to J. G. Hosmer, 14 Beacon Street, Boston, Mass.

The Famine in Japan

By Rev. John H. DeForest, D.D., of Sendai

THE *Missionary Herald* will surely desire some notice of the huge calamity which has fallen upon a large district of Japan. Our "Foreign Committee of Relief" received, up to February 4, about twelve thousand yen and have distributed over nine thousand in these three Northern provinces, and long before you get this we shall have sent out, or more likely *carried* out, over ten thousand more.

Our methods of work are wholly new, and we think the best possible for foreigners in a land like Japan, where the people are high-spirited and

A JINRIKISHA PULLER'S HOUSE IN THE FAMINE DISTRICT

resent any assumption that they need foreign aid and cannot get along without it. It certainly is admirable — the brave fight nearly a million of men, women, and children are making under the most discouraging circumstances. But they recognize us as sympathetic friends, and just as during the war they prized the sympathy of the Anglo-Saxon race, so now they prize the humanitarian spirit of any foreigner who wants to show his sympathy and does it in a tactful way.

In these three provinces — Miyagi, Fukushima, Iwate — there are some forty-six counties, thirty-five of which are in need of aid, and in some of these counties over half the population are very near the edge of starvation, and tens of thousands are actually without today's food. Now we have been cordially introduced from the governors to the heads of these counties, to whom we take in fair proportion the money contributed through us, with the

request that it be turned into cheap food and given as rapidly as possible to those villages that are in direst need. We divide the work. I took last week $920 to three counties. It was the toughest winter job I ever had. I rode fifty-five miles through deep snow, and it nearly used up nineteen men to pull me, for I had to change the three jinrikisha pullers every few miles.

The cold and snows of this winter are almost unprecedented. Such stinging, cutting, biting winds! They pierce right through your clothing and

MAKING FAMINE CAKES OUT OF ROOTS AND LEAVES AND CHEAP RICE

are awfully rough on a foreigner's toes. It is pitiable in the extreme to see thin-clad, barefooted children who have had but a taste of miserable food once in twenty-four hours. It is worse to hear that a woman froze to death in childbirth; that another froze under the temple steps where she in her extremity had gone to pray for deliverance from hunger. My morning paper has items headed, "Frozen to death!" "Starved to death!" and one names three men and two women in one county.

In the worst village I visited there were fifty houses, forty-five of which were in total destitution. Not only was food gone, but everything that would

MRS. NARITA

bring a few cents — clothing and bedding and tools — had been sold, and the wretched soup of *daikon* (coarse radishes) and leaves from grapevines, into which a handful of cheap rice flour was stirred, was all they could get; and it was costing an individual about *one cent* a day for food! Of course this means rapid loss of vitality, especially among children and the aged. But one delightful experience in this terribly sad environment is too good to keep all to myself. I met a middle-aged woman who lives just on the upper edge of this wide destitution, herself and family almost ready to fall into absolute want. Her heart went out for others, as is the case with so many of these kind-hearted people, and she worked night and day over the unpalatable *daikon* cakes to see whether it were possible to make this cheap stuff attractive and healthful. Well! Mrs. Narita did it. She actually discovered receipts for *straw* cakes, *turnip* cakes, potato cakes, so cheap that six people could make a square meal on *two cents*' worth! And when the Emperor sent Viscount Hōjō through these regions Mrs. Narita was presented to him, and he was liberally supplied with her *turnip* cakes. I have no doubt her name has been favorably mentioned to the great-hearted Empress. I also had the pleasure of meeting this woman, and asked for her photograph. She has just sent me a nice box of her potato cakes and radish cakes, the sight of which is really appetizing. I won't tell here how much I ate of it, lest the Board in debt should reduce my salary to the level of radish cakes.

We are glad contributions are being collected in the States as another expression of the sympathy that binds these two great and powerful nations together.

As Lambs among Wolves

In sending forth his disciples on his errand of love and mercy, why did our Lord so plainly, not to say bluntly, set before them the difficulties and dangers of their task? If it must needs be that they must meet with indifference and coldness from some, and more violent opposition from others, why present these matters at the outset? Why spread at once before their vision all the obstacles which must be overcome? Would it not have been wiser and kinder to let his disciples meet their trials as they should arise one by one, without putting them in array before their vision? Whatever we may think as to the expediency of cloaking from his disciples the full dangers of their task, that was not the Master's way. The disciples should know at once the full peril. He will not suffer them to be deceived as to

what is involved in his sending them forth. Above all, he will not allow them to think that his right to send them depends upon his ability and purpose to make their task easy or upon their immunity from peril. No! let them understand that he is their Master, with a right to command, and it is theirs to obey, whatever may be involved in such obedience. Their duty is to hear and heed him, no matter what the paths through which he leads them. To this they should make up their minds before they enter his service; and that they may fairly understand this matter He forewarns them that they will be hated of men, who will deliver them up to councils for rebuke and scourging, and some of them shall be put to death. "Are you ready," he seems to say, "to face all this at my command? This is the test of your discipleship. Can you meet this test?"

Christ gathers recruits for his army, not by hiding or minimizing the difficulties involved in his service, but rather by an open, frank specification at the outset of what they may be called to endure. "Will you go where I send you? Remember that I may send you to prison, or to scourging, or even to death. Behold, I send you forth as sheep in the midst of wolves." They are true disciples who will go as He directs.

But the question will perhaps arise even among those who purpose to obey Christ's orders: "Why does he expose his soldiers to such dangers? If they are as sheep, why send them among wolves? Is he not thoughtful of his own? If they are weak, why expose them to the cruel and the strong? Will the shepherd leave his lambs in the midst of a horde of wolves?" The metaphor is very strong, and it can be understood only as referring to physical forces. The disciples in Christ's day, and to a great extent in this day, were and are in externals inferior to their foes. The twelve and the seventy whom Christ first sent were few and powerless among the scribes and pharisees and Roman cohorts. The missionaries of today are to human view insignificant and impotent by the side of the myriads in high places and in low who withstand their efforts. Measuring forces as men do, these men and women who go at the Lord's command are as sheep among wolves. It is well that they remember this fact, and so bear constantly in mind the truth that their safety and their success depend not on their powers, but on Him who can be as a wall round about them, who can shut the mouths of lions and turn away their wrath. Though going as lambs among wolves they go not alone. There are higher and more available forces than ordinarily enter into human reckoning. The Master who sends his servants knows as well as they know what He sends them to, and He is not indifferent to their perils. And they may rely upon his care. If He suffers them to fall by the way He has some good to bring out of the seeming disaster. They are not to rush into dangers which they see. They are to act with prudence, as the Master himself did when his foes were specially aroused. But they are ever to remember that He who bids them go does not limit his call to places or to a service where all is smooth and free from dangers.

Our brethren and sisters who have gone to China and India and Africa have not gone to these regions and are not remaining there because they are

assured that there is safety for life and health in those districts, but because they believe the Master has sent them there. He knows to what he has called them; and while they are ready to move with cautious steps as his providence shall indicate, they are kept in peace, for they know Him whose they are and whom they serve.

* * *

Student Volunteer Convention, Nashville, Tenn., February 28—March 4, 1906

By Edward Warren Capen, Ph.D.

THE year 1906 is in a twofold sense a missionary anniversary. It was one hundred years ago that Williams College students, meeting under a haystack, dared to pray for the conversion of the world, and to believe that they themselves could bring about its evangelization. From this was born the American Board and the foreign missionary movement in America. Just eighty years later another gathering of students met not more than forty miles from Williamstown, and a hundred declared their purpose, God permitting, to go abroad as messengers of the gospel. Thus the centennial year of the haystack is the twentieth anniversary of the birth of the Student Volunteer Movement for Foreign Missions.

As is generally known, a student missionary convention is held under the auspices of this organization every four years, that is, once in each student generation. The fifth of the series convened at Nashville, Tenn., February 28 and adjourned on Sunday evening, March 4. It was not only one of the most significant gatherings for years, but also the greatest student convention ever held. The total enrollment was over four thousand, as compared with the 2,957 who met at Toronto in 1902; and this did not include a large number of students from Nashville and elsewhere who did not attend as regularly accredited delegates. At Toronto 453 institutions of higher learning in the United States and Canada were represented, while to Nashville an even 700 sent delegates. From these there came to Nashville 3,060 students and 286 professors. In addition there were present 144 missionaries from twenty-six lands, 149 officials of nearly one hundred different foreign missionary organizations, forty-four press representatives, and nearly four hundred other special representatives or invited guests.

The convention was great not only in numbers but also in its *personnel*. Among the distinguished fraternal delegates were Dr. Herbert Lankaster, home secretary of the Church Missionary Society; Sir Algernon Coote, president of the Hibernian Church Missionary Society; Dr. Carl Fries, chairman of the World's Student Christian Federation; Rev. George Robson, D.D., of Edinburgh, the missionary expert of the United Free Church of Scotland; and other representatives of the student movement in England, the Continent, and foreign lands. All these were among the speakers, as were leaders in the missionary movement abroad and in the home administration of our largest societies.

One of the notable sessions was held on Friday evening, at which addresses were given by Rt. Hon. Sir Henry Mortimer Durand, British ambassador to the United States, Hon. John W. Foster, Hon. H. B. F. Macfarland, chairman of the Commissioners of the District of Columbia, and J. A. Macdonald, editor of the Toronto *Globe*. Sir Mortimer, from his experience as diplomat in the East, gave a discriminating and yet most hearty commendation of the work of missions, and pleaded for the sending of only the most tactful and able men and women into the difficulties of the foreign field. General Foster treated of the services rendered diplomacy by foreign missionaries, notably Dr. Peter Parker and S. Wells Williams, of the American Board; Mr. Macfarland spoke of the relation of the volunteer movement to international comity and universal peace, while Mr. Macdonald dared to maintain that the time would come when each great secular newspaper would have on its staff a missionary expert, and would recognize in missionary work a source of important news for regular publication.

The convention was notable for its sanity and breadth of view. The leaders, among whom John R. Mott, a real missionary statesman, is the master mind, are men of great mental poise, and this characterizes the movement. Its purpose is not merely to secure a large number of thoroughly trained missionaries, but also to inspire with missionary zeal the next generation of ministers, merchants, and professional men to support the growing work abroad. The Friday morning session was devoted to the consideration of the physical, intellectual, social, and spiritual qualifications of the missionary. In this connection Secretary Barton presented a noteworthy paper entitled, "Intellectual Equipment and Continual Growth Necessary to the Largest Success in Mission Work." The addresses on Saturday morning treated of different aspects of the theme, "The Success of the Foreign Missionary Campaign Dependent upon the Strength and Loyalty of the Home Base." Dr. J. I. Vance, of Newark, N. J., discussed the duty of the ministry; President Capen the latent resources of the laymen; Secretary Haggard, of the Baptist Board, missionary literature; President Goucher, of Baltimore, the strategic value of the volunteer movement; and Secretary Wood, of the Episcopal Board, the vital relation of intercessory prayer. The inadequacy of other religions was convincingly shown by Robert E. Speer, while in sectional conference and platform meeting the unprecedented opportunities abroad were pressed home upon the consciences of the delegates. Thursday afternoon conferences were held about the various fields, while on Friday afternoon different phases of work were considered, such as educational missions and work for young people. Denominational rallies were held Saturday afternoon, and arrangements were made by which the delegates of the Methodist Protestant and United Brethren denominations joined the Congregationalists for the last half of the afternoon.

Above all, the convention was marked by a spirit of faith and consecration. During the last twenty years 2,953 volunteers have sailed for the foreign field, 1,000 of them during the four years ending January 1, 1906. The conference of secretaries of mission boards, which preceded the open-

ing of the convention, unanimously voted that there was a need of 1,000 new missionaries each year to man the field. To the task of securing these recruits and challenging the churches to support them the movement has addressed itself, and on Thursday evening the delegates subscribed nearly $90,000, payable in four annual installments, for maintaining the expanding work. The impressive and searching sermons by Bishops Thoburn and McDowell, the latter from the text, "Whatsoever he saith unto you, do it," the reading of the roll of volunteers who had died within the last four years, the testimonies of more than a hundred volunteers who expect to sail during the year 1906, and the call by Oriental students for workers in their native lands made one feel the mighty spiritual earnestness of the movement. As a prominent Board secretary remarked, "Pessimism cannot live in this atmosphere"; but the optimism was that of faith based upon the advancements of the past two decades, and upon the confidence that God will use mightily those who are fully consecrated to the work of world-wide evangelization.

* * *

"Holiness is not an end in itself, nor does it end in itself. When it does it becomes stained and rancid. Holiness is character in relations and activity. Holiness is life; righteousness is holiness with a towel girt about its loins washing weary feet. Holiness is strength; righteousness is holiness cleansing lepers, opening blind eyes, carrying the cross upon Calvary. This is the new test. We shall not make any more new creeds; we shall make a new earth wherein dwelleth righteousness and peace and love.

"A good many men care more to be counted as defenders of the faith than to be known as defenders of the weak. They are philosophers and philanthropists, lovers of truth, but not lovers of men. Jesus is not supreme in their relations. Lepers are disagreeable; cloisters are safer than streets. Everywhere, at all times, the strong personality must be given in full, free offering to the human cause. God makes large investments in the soul of a man and expects large returns in the services of the man. Perfection of character does not exist, cannot exist, apart from that kind of love and service for humanity that all men know as Christlike. It is as easy to be an aristocrat in religion as in culture. One revels in his choice expression, the other in his lofty scholarship, but the aristocrat is not the Sir Galahad of the twentieth century." — *From the Sermon of Bishop McDowell at the Student Volunteer Convention at Nashville.*

FOR THE YOUNGER PEOPLE

The Hero of the Haystack

Almost every good story has a hero or a heroine, one or both, but how could a haystack have a hero? If it was a fort that had to be captured and held, or a ship that had to be saved from a wreck, it is easy to see how heroic qualities might be developed; but, naturally, there is no romance about a stack of hay, and one would not ordinarily look for a display of great qualities at such a spot. Yet the story of the young men who held the prayer meeting under the haystack at Williamstown in 1806 shows that there were heroic spirits there worthy of being remembered and honored.

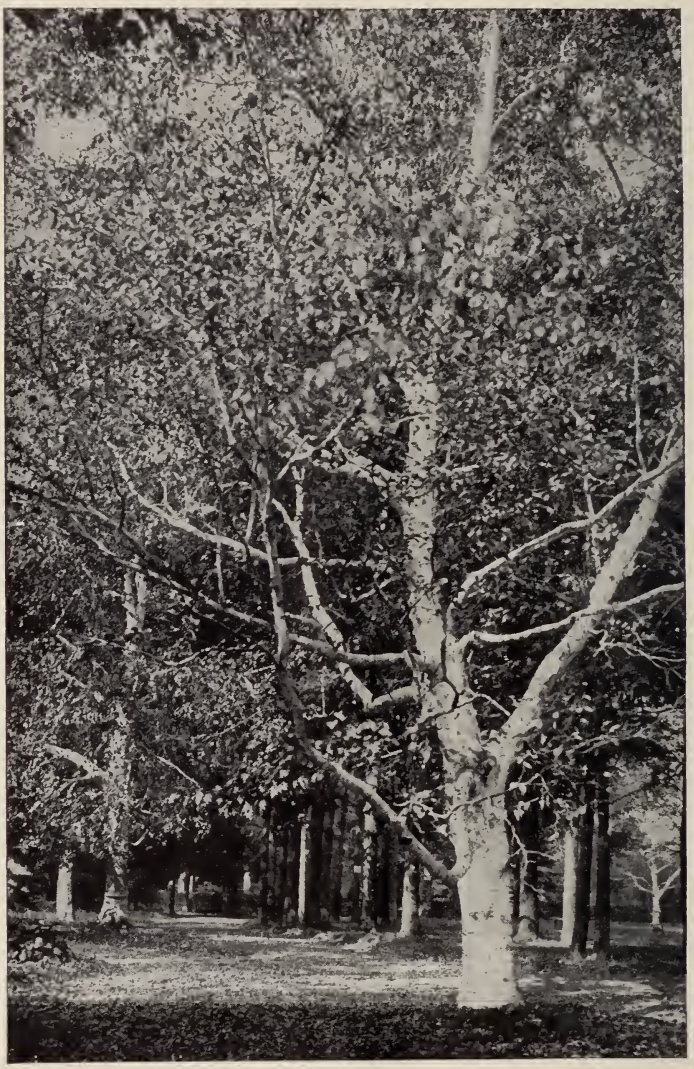
It is just one hundred years ago this summer since five young students of Williams College who were accustomed to meet for prayer, especially in reference to the progress of the kingdom of God in the world, were driven by a thunderstorm to take shelter under a stack of hay in the meadow which now bears the name of the Mission Park. The leading spirit in that small company of young Christian students was Samuel J. Mills. A new memoir of this remarkable young man has just been issued from the press, giving us many new facts respecting his life.[1] From this and other sources we draw out a brief story which will show why we call him a hero.

Samuel J. Mills was the son of a country minister in Torringford, Conn., and he died when he was but thirty-five years of age. He was not the child of rich parents. To be sure, he inherited from his grandfather a farm which he carried on until he went to college, when he was twenty-three years of age. While he was working with plow and hoe and scythe up to the age at which most young men in these days are ready to graduate from college, no one would have thought of him as a person of special mark or likely to be widely known. It is said that he was not strong and his appearance was rather against him. He would by no means have been called handsome, and one of his mates wrote of him at the time, "He has an awkward figure and ungainly manners and an unelastic and croaking sort of voice, but he has a great heart and great designs."

He lived very economically, and the statement that during his four years in college his payments into the college treasury amounted in all to $88.19 will astonish the students of this generation. Neither was Mills noted for his scholarship. It is said that neither in the languages nor mathematics was he more than respectable. This does not seem to be very promising material out of which to make a hero, and perhaps this is not a name by which he should be called. Nevertheless, there was much that was heroic about him, and in view of which we give him this exalted title.

[1] Samuel J. Mills, Missionary, Pathfinder, Pioneer, and Promoter. By Thomas C. Richards. Pp. 275. Boston: Pilgrim Press, 1906. Price, $1.25 net. The two engravings with this article are used by the kind permission of the publishers.

In the first place, he was very brave. At the time he went to Williams College the students in that institution, as well as in other colleges of the land, were filled with infidel ideas. Among the ninety-three graduates from the first six classes at Williams College there were only seven professing Christians, and in three of these classes there was not a single person who was



IN THE MISSION PARK, WILLIAMSTOWN

known to be a Christian. All the influences were against a Christian life, and sneers and taunts were the lot of the few who sought to follow Christ. But there was this small band, of which Mills was confessedly the leader, who unflinchingly stood up for Christ as their Master. They did not boast of their piety, but they went to the groves for prayer; and they did not seek

to hide their principles. It took a great deal of courage to stand up for Christ in this way against popular opinion.

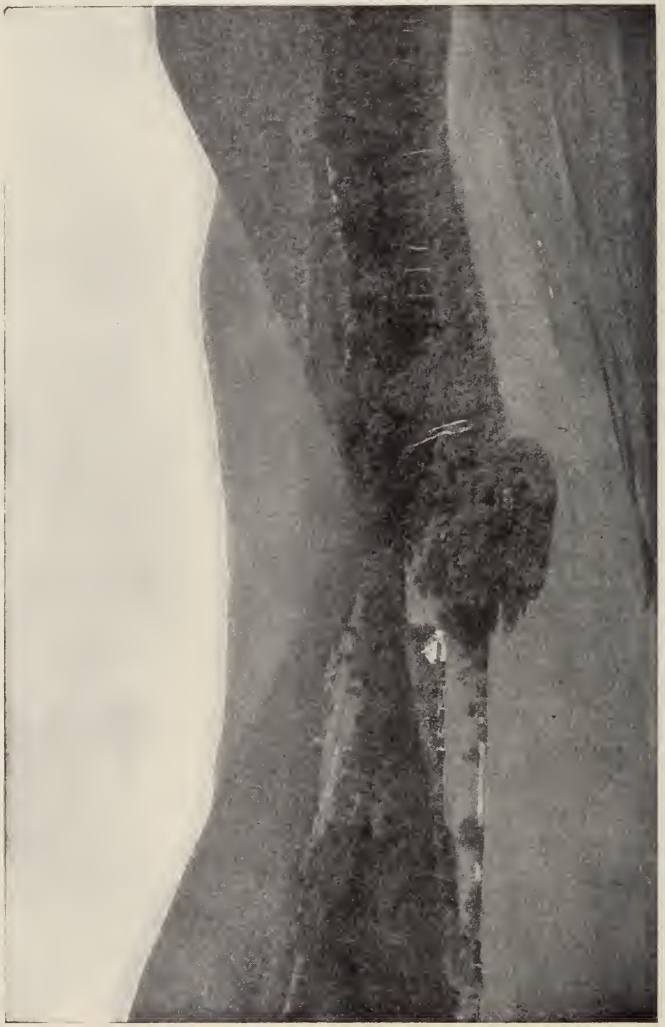
But there was something beyond this. They had a very broad conception of what ought to be done in the world and what they themselves ought to do in it. They were thinking, not how they should get on in the world, how they should make money or get fame for themselves, but rather of the needs of the world and what they could do to make it better. Instead of spending their time on petty matters which had merely to do with their own entertainment, they were talking about the moral darkness of India and the special obligations that they and others were under to try to relieve that darkness. Such broad ideas are in striking contrast to many of the ideas that seem to claim the attention and call out the enthusiasm of so many students in our day.

And not only did they lift up their eyes to take in the broader relations of life, but they resolved that they would give themselves wholly to the self-denying work of carrying the gospel to the distant and unknown regions where the light was needed. Not all of these young men rose at once to this high plane of self-sacrifice; but Mills did, and it was the absorbing idea which controlled his life while in college as well as afterward. The prayer meeting under the haystack was led by him with this sole thought in mind. A little later on they formed a society called "The Brethren," the object of which was to "effect in the persons of its members a mission or missions to the heathen." To this society only those were to be admitted who were ready to go into mission work. The very existence of the society was kept a secret and its records were written in cipher, so that only those who were members could read them. They saw that their plans would be seriously interfered with were it known that they were organized in this way. They would have been exposed to all sorts of ridicule — as fanatics and impracticable. Not that they feared ridicule themselves, but they did not wish unnecessarily to arouse hostility. So they kept their counsel, while they did not flinch from their purpose. This certainly was very different from the bravery of the battlefield, where, amid the noise of cannon and the shouts of a multitude, soldiers rush to the fray; but it was the truest kind of moral heroism, grand in its design, grand in its calm and persistent devotion to a noble object, grand in its readiness to sacrifice self and all worldly considerations.

We cannot go further into the story of Mills's life at college or, indeed, into the details of his subsequent career. He went to Andover Theological Seminary, where he, with others, was continually engaged in pressing this great matter before the students. Though a very modest man and shrinking from appearance in public, he did not hesitate to interview the prominent divines of the country to present the matter which was upon his heart. The doctors of divinity at Salem, Boston, Newburyport, and Andover were interviewed again and again, as well as his classmates and other students in the seminary. It was largely through his leading that the four young men appeared before the General Association of Congregational Ministers at Brad-

ford, Mass., in June, 1810, and asked the counsel of these fathers in regard to their duty in prosecuting a mission to the heathen. This led at that meeting to the establishment of the American Board of Commissioners for Foreign Missions.

Two years after this five of Mills's friends and associates were ordained at Salem, Mass., as the first missionaries of the American Board, but Mills



GREYLOCK — A WILLIAMS COLLEGE SHRINE

was not one of the number. Why was this? Had he faltered in his purpose? By no means. He who had urged these first missionaries forward was persistent in the same line of work. It is not quite clear just how it came about that he did not himself go to the foreign field with the first company. But it is clear from his letters that he had a very modest opinion of himself, and he was confident that Judson, Hall, and Nott could do far

better service in India than he could. Moreover, it was felt that Mills's great abilities lay in awakening interest in missions on the part of others, and that no service he could render abroad was at that time quite so important as the calling forth of this interest in all parts of the country. And so it came about that he was asked to undertake a home missionary journey through the Western and Southern states, which were then very poorly supplied with religious privileges. A whole year was spent in this service, traveling about three thousand miles, a large part of the way on horseback, sometimes on flat boats on the Ohio and Mississippi Rivers. The account Mills gives of the religious destitution which he found in all that region is very surprising, but so much good was accomplished that another similar journey was undertaken, during which local Bible societies and home missionary societies were formed all the way westward, at St. Louis, New Orleans, and back to Philadelphia, both journeys involving great hardship, calling out Mills's best energies. This was at a time when St. Louis was but a small town, and when New Orleans was practically without any Protestant community. There were plenty of places which Mills found open for Christian work and for which he was eager to provide laborers, but he himself felt he was called by Providence to be a pioneer rather than a pastor. When asked to settle in a parish in Ohio Mills wrote, "I intend, God willing, that the little influence I have shall be felt in every state in the Union." While in the South he was greatly touched by the needs of those whom he repeatedly calls "the poor Africans." Just at that time a plan for the colonization of negroes in Africa was presented, and Mills was chosen to visit Africa to find a suitable site for the proposed colony. It was a most benevolent scheme and, though it has not eventuated just as originally planned, has been productive of very blessed results. Mills and his friend, Professor Burgess, went by way of England to Sierra Leone, and accomplished their purpose by finding a site in what is now Liberia. Then they sailed for America to bring back their report. On the voyage Mills was prostrated with sickness, and on June 15, 1818, in perfect calmness and trust, he breathed his last; and on the same evening his body was dropped into the ocean, and his incessant labors on earth were over.

How much he crowded into those thirty-five years of his life! We trust we have said enough to show that he was worthy to be classed among heroes and to lead our readers to read this memoir by Mr. Richards, just issued, thus to learn more of one who was so humble and yet so truly great. His own words, in a letter written in his student days to a friend, well express his ambition, "Though you and I are very little beings, we must not rest satisfied until we have made our influence extend to the remotest corner of this ruined world." And with this utterance of his we may join those words he is said to have spoken when he proposed to the men at the haystack that they should carry the gospel to the benighted, "We can, if we will."

May God raise up many such heroes!

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Conducted by Harry Wade Hicks

Messages from the Convention of the Student Volunteer Movement to Congregational Young People

By Harry Wade Hicks

The outstanding impression made by the convention at Nashville upon an observer whose thought has been trained upon the work of young people in the churches is that the two great forces of Christian young people in the colleges and the churches can and must be brought into complete correlation and coöperation. A few extracts from the statesmanlike report read by Mr. Mott, entitled, "The First Two Decades of the Student Volunteer Movement," will suffice to illustrate.

"The possibilities of the Young People's Missionary Movement are simply boundless. If its campaign can be adequately waged, within fifteen years the entire church of North America will be flooded with the missionary spirit. This, in turn, will make possible the going forth of the large number of recruits to be raised up by the Student Volunteer Movement to meet the great need of our generation in the non-Christian world."

There can be no greater appeal for a revival of missionary sacrifice among Congregational young people than that they thus make possible the sailing of scores and hundreds of their fellow church members.

The last year of missionary activity among young people has witnessed the birth of a consciousness of power among them to do large things. This is the result of earnest mission study and preparation for leadership. The observer at the convention felt the force of the common acceptance of the watchword, which reads, "The evangelization of the world in this generation." Of this watchword Mr. Mott said: —

"It governs the student's lite plans and determines the use made of time, money, nervous energy, and opportunities. It widens and enriches his sympathy. It exercises and strengthens his faith. It throws him back on the supernatural resources. It lends intensity to life. It necessitates a life of reality. It promotes the spirit of self-denial and heroism. It imparts vision."

Congregational young men and women need such a watchword generating such a purpose, and some there be that have already made it commanding in their lives. If more choose to live under the sway of its influence, the significance of the next extract will be apparent.

"Next to the demand for more volunteers of capacity is the need for young men and young women who, being providentially detained, stay at home for the express purpose of developing on this continent the strongest possible base for the adequate maintenance of this gigantic world-wide campaign of evangelism."

The Million Dollar Campaign is but the beginning of a movement to create a great home supporting army. By enlisting givers who give with such high principle and devotion, not to say sacrifice, as actuate volunteers for personal service as missionaries, the base of supplies can be adequately safeguarded. It is because the old army thus enlisted is becoming rapidly veteran, and the campaign vaster and hotter, that the struggle has become weaker.

The influence to be exerted by an army of young men and women alive to the present situation is thus described in Mr. Mott's words: "If in some way during the next two years 10,000 of the choicest Christian spirits of our colleges could be led to special-

ize on the promotion of missionary life and activity among young people, it would take far less than one generation to bring up the forces of the home church to the point of maintaining as large a campaign as that required for the realization of the watchword. There is no unworked lead which will for a moment compare in financial and spiritual possibilities for world-wide missions with that of the 20,000,000 children and youth in the Sunday schools and various Christian societies of young people in the United States and Canada."

This is not a dream. It is a vision, and as such is a reality. It is a challenge alike to students and the young people of the churches. It is a challenge to the ministers. It challenges the mission boards of the two countries. Not to accept the challenge means to turn the back on providentially opened doors of effort. Young people themselves, in large measure, are able to lead and be responsible for results.

Most inspiring of all was the call of the convention to widen the horizon of missionary undertakings. "The time has come for the entire missionary enterprise to undertake things on a vastly larger scale. . . . The leaders of the volunteers in different lands together with the leaders of the missionary forces should make a fresh study of the entire world field and arrive at some plan by which it will be thoroughly mapped out and adequately occupied."

In the realization of such an ideal young people may and will have a glorious part.

Messages from Abroad

At the closing session of the convention at Nashville cabled messages were read from leaders in missionary work in various countries, addressed to the delegates, and through them to the young people of America. The head of Christian Association work in Brazil sent the following: "Student Volunteers in South America greet their brethren still on the home field and urge a conscientious consideration of the claims of this neglected continent, where centuries of erroneous teaching and corrupt practices by the clergy have debauched the people morally, and rendered Christianity mere sounding brass and tinkling cymbal of formality." From Seoul, the capital of Korea, came this appeal: "From the midst of her national degradation Korea appeals to the students of America. All her trusted hopes, friends, nations, and her old religions have failed her in her time of need. The nation as a nation realizes that America's Christianity and America's education are now her only hope. The people of Korea appeal to you American Christian students for these. Now is the time. 'Freely ye received, freely give.'"

From Japan, for which we as Congregational young people have direct responsibility, the League of Student Volunteers sent this call: "Japan knows her military might, but her seers lament her poverty in those spiritual forces which nothing on earth can fully supply but the living gospel of Christ. She can reform the government of Korea, teach China sciences and military arts, but she is impotent to effect their spiritual regeneration. We, as her friends and your fellow-volunteers, add our voices to her plea, and ask that some of the choicest men and women of America may respond with no less than their lives and their property." The secretary of the Student Christian Association Movement, which alone can work in the government schools of that empire, sent the following terse message, "Japan leading Orient, but whither?" To this the young people of America and Europe must answer.

Summer Conference Campaign

General announcement was made last month of the plans adopted for securing the Congregational delegation at the conferences of the Young People's Missionary Movement during the summer of 1906. Further details as to the working out of these plans may be in order at this time, when the first active steps are being taken. As has been previously announced, the number of Congregational delegates allowed at the Silver Bay Conference, July 20–29, is strictly limited, only one hundred being the proportionate assignment. All numerical assignments are based upon the strength of the denomination in question within the territory which the conference includes in its sphere of influence. The special conference to be held at Silver Bay, July 17–19, for the purpose of studying the timely subject of "Missions in the Sunday School," will also be open to a proportionate number of Congregationalists, particularly to those who hold official positions in Sunday school work, and who are eager to gain practical knowledge for the working out of this pressing problem.

Each conference or association of churches within the Lake Geneva or Silver Bay district is invited to send one representative to these conferences of the Young People's Missionary Movement. A chairman will be appointed in each association, who shall be responsible for presenting the matter before the spring meeting of the association and for securing, if possible, the official appointment of a delegate.

Although the initiative is taken by these conference chairmen, yet the active coöperation of each and every pastor is earnestly solicited and is indispensable. The suggestion is made that, in case the spring meeting of the association has already been held, and no steps have thus far been taken to secure appointment of a conference representative, the ministerial association be utilized as a means of accomplishing the purpose. Possibly this means of appointment may not be strictly official unless confirmed by other representatives of the local churches, but the individual pastors can doubtless obtain this further indorsement if necessary. If this method of choice and appointment is not deemed feasible, and if the regular meeting of the conference is too late to be relied upon, the desired result can probably be brought about by correspondence, or by an informal gathering of a group of ministers easily accessible to one another. It cannot be too often reiterated that the efforts of the conference chairman and of the central committee will be of no avail without simultaneous effort on the part of the individual pastor.

It may be thought by some that this method of securing delegation involves a greater expenditure of energy and time, perchance also of money, than results will justify. During the past year the practical value of this representative choice of delegates has been tested, and it has proved not only a forward movement, but the one and only assured way of bringing about any sort of systematic dissemination of the fruits of the summer conference. In view of the fact that these gatherings are of the nature of a training school rather than a conference in the usual sense, and that each year the standard of work is higher, the quality of the delegates in attendance is obviously of first consideration. Each delegate chosen should be a young man or woman of unquestioned ability and earnestness, one who can find both time and strength to give to the fulfillment of the task intrusted to him, and one whose life is dominated by an absorbing passion for the extension of Christ's kingdom on earth.

The Spirit of Earnestness

Mr. F. F. Goodsell, Germany
(New missionary under appointment to Turkey)

THERE is a story of a sailor who came to his ship's doctor complaining of illness. "How is your appetite?" asked the doctor. "I eat very well, sir," replied the sailor. "And do you sleep well?" "Yes, I sleep very well, sir, but the trouble is that when I come up against a bit of hard work I shiver all over."

There is no blessing for which we should be so thankful as for work. It is difficult to name any more flagrant ingratitude than that which expresses itself in idleness. Professor Bosworth has characterized eternal happiness as depending upon two factors, one of which is work. There is scarcely a more deplorable sight than that of idle equipment, be it men or machinery.

In our work for the kingdom of God there is the highest incentive to earnestness. To feel the force of that incentive one needs but to become well informed as to what is actually taking place in scores of places where our representatives are working. To possess the invincible spirit of earnestness one needs but to live in the presence of Him whose work it is and whose servants we are. If I mistake not, the chief obstacle to consistent progress in our work in every community is not a lack of material facilities; nor is it, I believe, the existence of prejudice and indifference, real and perplexing as these are. It is the lack of genuine earnestness on the part of those who might help to carry the work forward successfully. Genuine earnestness can transform failure into success. "Keep the fires burning. Intensity always wins." These are the words of the most aggressive Christian soldier and statesman of our day.

For a picture and a definition of what genuine earnestness is, the life of Jesus furnishes the most inspiring example.

His earnestness was *reasoned.* He could not be robbed of his enthusiasm, for he knew the character and the power of Him whose world-plan he was launching. He had measured the demands which his work was to make upon him. His insight gave him deep earnestness.

His earnestness was *constant.* Enthusiasm often seems expensive. It costs so much that we often find it in small quantities and at long intervals. But reasonableness bequeathes constancy. It was so with Jesus in his work. He did rest. He never flagged.

His earnestness was *courageous.* Enemies could not conquer him; difficulties could not discourage him; issues could not evade him. The supreme instance of his piercing courage is portrayed in Luke 13: 31–33. If he could not be deceived by spies, much less could he be frightened by cowards. He was in earnest. His courage was a real asset.

Personal loyalty to Jesus Christ demands genuine earnestness. No soldier serves to the highest efficiency unless he shares the spirit of his leader. Lincoln's words to Hooker stir us as we try daily to translate our Master's spirit: "Beware of rashness, but with energy and sleepless vigilance go forward and give us victories."

Letters from the Missions

Marathi Mission

NEW LIFE AT SHOLAPUR

MR. GATES reports progress during the year 1905:—

"The Sholapur church took on new life in connection with the coming of a new pastor. He is pushing all branches of work in connection with the church in a way that delights the hearts of all lovers of progress. If all Orientals were like him Kipling would not have written so despairingly about trying to hustle the East. I think there have been additions to the church at every communion during the year. There were twenty-two on the last occasion. The most of these additions to the church in Sholapur City come from the schools, though a few are day laborers in the mills and elsewhere.

"There are six churches in the districts, the farthest of which is about eighty miles from Sholapur. Another is sixty miles away. The others are from thirty to fifty miles off. If the Barsi Light Railway, which is now being extended, is finished, the farthest churches will be more easily accessible. These district churches do not increase much from year to year, and one reason is that the children are not content to do as the parents have done. They get a little education, come into the Sholapur schools, generally join the church there, but seldom return to their villages to live. For this reason partly the city churches show large additions, while those who come into them are almost entirely from the country villages. The cities do not furnish many converts for the Christian communities.

"I have only two ordained men for the six village churches. It is a poor equipment for efficient work, and the condition of some of these churches is not inspiring; but when we consider how largely our work depends on the country villages for material it seems like suicide to cut off work in the districts.

"Some months ago ambitious young men attempted to improve upon mission methods of work in some of the outstations, and for a time there was quite a stir in favor of independence. But the selfish elements in the movement stuck out so prominently that they spoiled the beauty of it. The mission is again held in honor among these people, and the most cordial feelings prevail."

THE SCHOOLS

"Besides the boarding and day schools in the city, there are eighteen day schools in the villages. Judging from my experience, the best way to evangelize a district is to establish schools, which serve as centers of Christian influence. These village teachers have their trials, and they as a class deserve a good deal of credit for their pluck and perseverance. When they are not near enough to see one another frequently, they may get discouraged. To hold on and work on and hope on till fruit comes sometimes requires a courage that only the Christian religion gives. But I do not know a single place where faithful work has been done in a country village without good results, and some of our best men have come from the most unpromising places.

"In nine villages in this district the people furnish houses for the teachers to live in and places for the schools to meet. In three places the people have also paid a part of the salaries of the teachers. The people will probably do more in this line if they are tactfully dealt with. In one village three castes joined together in building a house in which their children can meet. It was not a very permanent structure, but served the purpose in mild weather.

"Education in the Sholapur district is more backward than in any other part of the Bombay Presidency. The gov-

ernment schools are not well sustained. The attendance in mission schools is improving, and it is encouraging to see how much better they are than they were ten years ago. Twenty years ago it was hard to get the people of the low castes to see any advantage in sending their children to school."

Foochow Mission

PROGRESS AT FOOCHOW

MR. NEWELL sends an encouraging report regarding the evangelistic spirit of the native Christians: —

"We are having a very interesting time here this fall, as there seems to be quite a new spirit manifest on the part of the native church. So the older missionaries seem to think, at least. I was out in the country a week with Mr. Hodous and his seminary boys, and we had a very helpful series of meetings. The rest of the party were out for two weeks. Morning and evening we had services in the church, and afternoons would go off into the villages round about, sometimes all going together and sometimes in two parties. Very good, attentive audiences everywhere, and the church members themselves were especially encouraged. Here in the city the native pastors of the three denominations have formed an evangelistic band, composed of all active Christians willing to take part, and they go out every Sunday afternoon to some public place and hold outdoor meetings. Our pastor here, who is at the head of the movement, estimates that over ten thousand people have heard the gospel in this way in the past five weeks, and most of them for the first time. One of the best speakers at these meetings is a carpenter, a member of our church. We all feel greatly encouraged over this movement."

South China Mission

QUIET WORK

OF all the missions of the American Board in China, those at Canton and Hong Kong are nearest the scene of the massacre at Lien-chou. One might expect there would be much unrest; yet Dr. Hager wrote, on December 27, regarding the recent tour of nineteen stations: —

"I have recently made a tour among nineteen stations of our mission and found the people exceedingly quiet, which was somewhat remarkable because the Lien-chou massacre had just occurred and certain other sections of the province were very much disturbed, so much so that the American consul called all the missionaries under him to come to Wuchow, Canton, or Macao. A great deal of criticism has been heaped upon the unoffending missionaries on account of the recent tragedy by the foreign newspapers in Hong Kong; but we still survive all attacks, which in some instances have been quite as acrid and as ill-advised as the massacre of the missionaries.

"During my three weeks' journey I was enabled to baptize some ninety-six persons, which shows that the work is moving forward, if not as rapidly as formerly, still with a steady and hopeful increase of numbers.

"At San Ning City a new chapel is going up, which will be ready for dedication by the beginning of the Chinese New Year, when we shall hold our yearly conference. The two chapels built at Hoi In and Sin Tsün during my absence are fine buildings and enhance the prop-

erty of the Board by more than $13,000 (Mexican). There is still an indebtedness on both these buildings, which I trust will be paid during the next two years. The Chinese, like some American churches, have not yet learned to build without going into debt, especially when they fondly expect the missionary to foot half the bills.

"At various places in the interior the people suffer very much on account of robbers, who are not satisfied with stealing cattle and plundering houses, but even go so far as to capture children and business men and hold them in captivity until a certain ransom is paid. At another place the tigers seem to enjoy carrying off people, so that it is reported that more than twenty persons have lost their lives in this way. I received an invitation to visit two new stations and open up new work, and the outlook at both these places is good for progressive and steady work, with a rich harvest of souls in view, but on account of sickness I had to defer the trip until some other time.

"The Catholics are giving us some trouble in certain localities and show that the spirit of Rome or French Catholicism is as bad as it ever was during the Middle Ages. Most of the priests do nothing else than attend to lawsuits of their converts or of those who have enrolled themselves with them."

CHRISTMAS FESTIVITIES

"In Hong Kong we had a most enjoyable Christmas, and our church was packed full twice with eager listeners to hear the children sing and speak. The decorations were all made by the Chinese, and the whole presented a pleasing appearance; so much so that a gentleman from Cambridge, Mass., said: 'I wish I could have a picture of this scene. Some of our people at home do not know what you are doing; this is worthy to be spoken of in America and shows that missions accomplish something.' Mr. Kendall uttered these words after listening for an hour to Chinese boys and girls singing in Chinese and English, some of whom had their cues cut off. Yes, Christmas has taken a large place in the Chinese heart, and I must confess that the two services which we had in our church were about as fine as any that are held in America, during which much of gospel truth was preached, sung, and recited; and I trust that the time will come when the winter solstice festival of the Chinese will give place to this larger and better festival of Christ's descent into our world.

"Some two hundred or more pupils have been instructed in Hong Kong, while those who have received Christian instruction in the country exceed that number. We see no reason for discouragement, but the duty of the hour calls for earnest and unremitting effort, which occasionally causes us to faint by the way."

FROM CANTON

MR. NELSON gives a favorable report of work in this mission for 1905, during most of which he had no colleague. He writes: —

"'The care of all the churches' would about represent the sum and substance of my work for the first ten months of this year. As Dr. Hager was still home on furlough I continued to visit the thirty-four outstations where we have both chapels and preachers. This work at times proved too heavy for me, but I have the help of a native pastor now and then. My aim has been to visit the outstations in person as much as possible, in order to encourage the preachers and help build up the Christians. This work occupied my time till the 2d of November. A few days previous Dr. Hager had returned, and the country work, with the exception of the Heung Shan work, was turned over to him. I am now about to make one more tour for him into the Hoi Ping district, as on account of a few days' sickness on his

part he will not be able unaided to finish the work for the Chinese year.

"The work in the San Ning district in places is rather encouraging. The churches, we trust, will gradually become self-supporting and also have better houses for worship. This is already true in Tung Hu, Hoi In, Siu Tsuen, and San Ning City, where there are now church buildings. In several of the outstations the Christians are supporting schools; some are for boys, some for girls, and some are mixed schools. There seems to be no trouble now in opening these mixed schools. There are calls for more teachers this coming year, but it is not easy to get suitable teachers.

"The number of adults received in the country during the ten months has been smaller than the number received last year for the same period. The money contributed has also been more scattered. It has not been less in amount, but the larger portion of it has not passed through my hands. There have been half a dozen subscription books in each chapel. In this way much money has been realized for the work as a whole, but I have been left with a less amount for our general work.

"A word as to my own special field in Canton and Heung Shan. In Canton the work done has not come up to the work of other years. There may be several reasons for this. In the first place, I have not had time to care properly for the work, and in the second place the unrest in China is affecting the Christians also. The attendance at church has been poor throughout the year. The amount contributed for church expenses has also been small, but I must take into consideration that some money has come in to swell the modest sum we now have on hand for a new building in which to worship. We are not yet very near to the consummation of our hope in this respect. We have about one thousand dollars (silver) on hand."

HEUNG SHAN

"Heung Shan City is easily reached by launch in about nine hours. By the looks of the launch one would be led to believe that travel in South China is still unsafe. The launch is inclosed with a network of wire from the deck to the awning. In addition there are iron plates one-eighth inch thick on either side the pilot wheel. Old fish nets are hung in front of the pilot. All this precaution is taken against river pirates. Then there are two mounted cannon and two 'blunderbusses,' or trumpet-shaped shotguns, and two good rifles, with plenty of ammunition. Although I have traveled about much during the last two years, by land and water, I have not been molested, but piracies are nevertheless frequent.

"At Heung Shan City we preached for about a year in a small and noisy chapel near the West Gate, and received into the church that year five men, two women, and three children. We have now a better location near the river, where we have been preaching two months with good results. The building is old, but is whitewashed inside and is quite pleasant, considering the surroundings. The buildings are unusually good, as the building is on a thoroughfare. The best time for preaching is in the evening from 6.30 to 7.30, with Bible exposition for another hour at its close. On Sabbath days the service is in the afternoon, thus teaching the people to distinguish between the Sabbath and week days. Our preacher, Lo Tat Tong, is an able man and makes many friends. The boat population, a class by themselves, is large here. We visited their quarters — none too good, for although the people do well at fishing they are improvident, and given to gambling and feasting.

"There are three more chapels in this large city. The population is said to

be about two hundred thousand, but ours is the only chapel open for what we call 'street preaching.'

"From Heung Shan City to our second outstation, called Lam Pin, is a walk of about fourteen miles. Here we have preached for about three years and have a membership of nineteen. This is a small beginning, but one to be thankful for; yet we are looking forward to a larger harvest later and we are planning to build a new house for worship. To do this we are depending for help largely upon the Chinese Christians in the States who come from this district, and they are responding well. They have sent me already $1,300 in silver, or about $650 in gold, and $500 in silver has been promised. It is difficult as well as unpleasant for the Chinese Christians on their return from abroad to live in the midst of idolatry and misery, not to say dirt, without any brightness which comes from the gospel. We are on the lookout for these returned Christians, and try to make their stay pleasant. After all, it is only a short stay for them. They soon go back to the States."

THE BLACK SPOT

"The black spot on our work as missionaries this year was the brutal murder of five members of the Presbyterian Mission at Lien-chou. The commission on investigation report that the trouble was only local. There is, nevertheless, a feeling of unrest in China. China is undergoing a change, and the people do not know what they want. We do not anticipate any general uprising, but local troubles may come upon us. The boycott is still attracting some little stir, but this alone is not sufficient to cause this unrest. May God give us wisdom to do the best thing for this numerous people."

North China Mission

THE BOYCOTT

A RECENT letter from Mr. Chapin, December 28, speaks of conditions in the Pang-Chuang field: —

"The boycott on American goods and the hatred against all Americans have, as it seems to me, been of some weight in prejudicing certain officials against us. And there are a few of the reading men, some of them connected with the church, who also seem to have been poisoned by this anti-American preaching. Not long since I found in one of our leading chapels one such arraignment, published by a paper in Chinese, but owned and edited by Germans, which contained enough lies to sink a ship. Among other things stated was that foreigners paid $500 passage money going to the United States, while Chinese paid $1,000 and had to put up with third-class accommodations. Another was that the Americans had burned down a large portion of a city (doubtless Honolulu) on the pretense of driving out the plague; but there was no mention of indemnity for such destruction of property. Still other statements were to the effect that the prosperity of the United States was due to the Chinese, who had opened the country and by whose labors the land had been made fit for habitation.

"One can well appreciate the feeling of anger because the Chinese exclusion laws have been so rigorously enforced that many innocent persons have suffered wrong in consequence. But these inflammatory statements of newspapers and the ignorance of the populace, who accept for truth the most transparent lies, all tend to make the Chinese anything but favorably disposed towards foreigners, and in particular towards Americans."

ENCOURAGING MEETINGS

"Within the last month four meetings have been held in as many places, including this station. At Hsia Chin the

first Sunday of the month I found a large congregation ready to listen. More than a dozen were received on probation and six were baptized. Mr. Li Ch'un Hua, who has charge of this important outstation, has been specially helpful in building up the church in love of the Bible, giving for the work of the church, and healing the many cases of strife between the members and the outside population. He has made many friends, and under his ministry the church has grown in every direction. Now that Chao Teng Sung has gone to the seminary at Peking to study, he has been aided by one of the zealous men who have been here at Pang-Chuang — Sun Ch'ang Ming. Mr. Sun has succeeded in selling tracts to people who do not even propose to believe — something which it has been impossible to do since the famous year of 1900. Li Ch'un I is also a helper, meeting the Christians at some of the other outstations on the Sabbath and helping at fairs.

"The church has changed its compound for one where there is more space. Next year they hope to build a church edifice, for which they have raised over ninety dollars, but will need nearly twice as much more in order to erect a building of sufficient size to meet their growing needs.

"At Te Chou the conditions are quite different. There the Board has built a chapel, which on the Sabbath when the large meeting was held was well filled. Eleven were baptized and sixteen taken on probation. This outstation was almost unknown as such until two years ago. Now it is one of the largest and most important. For more than thirty years, although only fourteen miles distant from Pang-Chuang, it received no attention for the simple reason that such attention was not appreciated; the people were bitterly hostile, not even willing that the foreigner should obtain a foothold in their city. Here we now have one of our oldest and best helpers, Mr. Lu Kuo Shun, in charge, while two other men, colporters — Mr. Chang Chih P'ing and Li P'ing — act as assistants.

"The field covered by these three men is a large one, and they find it necessary to ask to be reënforced by other men if the fairs are to be visited, the church members cared for, and the regular services kept up, not only in Te Chou, but other outstations. At the present writing it has been found impossible to send any one to their aid, but it may be done another year.

"Pastor Chia visited Kao T'ang the same day I went to Te Chou, and received on probation some eleven individuals. This outstation has been under a cloud for some time, owing to the character and domineering practice of one of its members. Chinese are very much like sheep, and will follow any one who sets out to act as leader. In consequence, in this case they have been led to look down upon the man who has served them as teacher for many years, Mr. Ma. He went to the west, to Sung An Ts'un, for a time this winter, but it was finally decided that he should return to his former parish, at least for the next three months, it being hoped that as now the recalcitrant member has been expelled Mr. Ma would find his position an easier one.

"Our own large meeting was held on the 24th. The audience was a large one and every seat was occupied. The meeting was one of the best which has been held for several years. Fourteen were received by baptism and a dozen on probation. Of the former it may be said that probably since the station was founded there were never so many examined at one time for baptism who passed so good an examination. Doubtless this was an accident, but it was one of those accidents which the missionary especially enjoys. Where the replies to questions show that both mentally and spiritually the candidates are well fitted

to be received into fellowship with the church universal, it is something to make every one greatly rejoice.

"As usual on such occasions, we had one topic which was kept well to the front throughout the day. My sermon endeavored to show the value of the Sabbath, and the discussions at the afternoon service dwelt upon the importance of keeping the Sabbath and how the Sabbath should be kept.

"We are promised some twelve boys the coming year, but there is great uncertainty whether, though they be fitted to enter the academy, we shall dare to receive them, inasmuch as the appropriations will probably be no larger than what they were in previous years. A greater problem is how to find teachers for the primary schools. Teachers there are by the score, and the salaries at which they are willing to teach are not like those drawn by presidents of insurance companies, but all the same they do not know how to teach."

TRAVELING IN CHINA

Miss Lyons thus announces her arrival at her station, Pang-Chuang, in a letter dated December 30: —

"We came here by a very circuitous route, around by Pao-ting-fu to a town some distance south of there by rail, and then three days' journey by cart. So we have already had some of the experiences of touring, such as staying at Chinese inns and chapels. We have slept on doors and pews and kangs, and eaten with good appetites from a table which was too dirty to put the tablecloth on. One of the tried and trusted men from Pang-Chuang was sent with the carts and other supplies to conduct us and cook for us, and Mr. McCann was our guardian all the way. It was bright moonlight during the nights when we were on the way, and we started at anywhere from half-past three to five each morning. It was so strange to go bumping along in a cart, all bundled up in ever so many warm clothes, with the moon shining outside and no one stirring but ourselves in all the country.

"Was anything ever so flat as the great plain? The long, straight furrows add greatly to the effect, and at this time of the year everything is the same color — ground (which is all plowed up), houses, tree trunks, and everything. Only the blue garments of the people make a pleasant contrast, and especially the red and green trousers of the little children in so many villages. We had ample opportunity for observing the people, for whenever we stopped at an inn there was a crowd in the courtyard all the time, standing in front of the door, staring at us and peeking through the cracks when the door was closed. At one place a good many women came in and talked to us. They were very nice and friendly, and I did wish I could talk to them.

"After studying the crowds in these different places it is very interesting to come here into the midst of the Christians and see the difference. Last Sunday was the quarterly meeting, and the people came from all around; some of the dear old ladies who are blind and lame came miles and miles, and all the helpers were here — such fine, earnest men — and those who were to be baptized or received on probation. Of course they were delighted to see us, and their faces lighted up so when we spoke to them. It was very different from being stared at in that inhuman way."

VILLAGE MEETINGS

"Sunday (December 31) I got up early and started with Miss Gertrude Wyckoff for En Hsien, the district city, about ten miles away. We went in a cart and made good time, between two and a half and three hours. At En Hsien once a month Pastor Wu has a union meeting for the people there and in the nearest villages, and as soon as we got

to the chapel the people began to arrive. Some of the women had walked from one to four miles, and others who lived farther had come in carts. The women and children all sat in the inner room, which is about ten feet square or less; there was a double row of us on the kang. The men were on benches in the larger room and presented a very orderly appearance. There were about thirty-five grown people. In the afternoon Miss Wyckoff had the women alone, and it was interesting to hear from some of them. One the foreigners have not seen for years, but she remembers the prayers she has been taught. and there is a service in her house on Sunday. Another woman who was here only for a few weeks in the hospital was particularly delighted to see us. She has had hardly any teaching, but she keeps Sunday and she prays."

Shansi Mission

HELP CALLED FOR

Miss Heebner, together with Dr. and Mrs. Atwood, spent Christmas at Fen-cho-fu, the first time since 1899 that the Christians there had had missionaries with them for Christmas. She writes from Tai-ku about the conditions there found: —

"The church has kept together remarkably well, I think, for having been left alone so long, but how they plead for reënforcements! They want a new pastor to help Dr. Atwood, who is so pressed with the duties of pastor and physician, and who in the last half year had three spells of weakness, due undoubtedly to the great burdens he has been bearing alone so long. They plead for a single woman for woman's work, which is so promising and so *limitless in its extent.* Women came in groups to see us while we were there, and were so courteous and, in many instances, eager to know about the strange doctrine that could make us leave homes we cared for in the foreign country.

"The opium refuge work is a wonderful avenue to the hearts of the patients. The helpers, four among the men and two among the women, in particular plead for help. The buildings that were robbed of all their contents, as well as of their doors and windows, are just waiting to be closed in and occupied. As far as expense is concerned, the sooner this could be done the better, for exposure won't improve interiors.

"I was deeply impressed by the sight of the deserted boys' school dormitories. On the blackboard in the recitation rooms are the writings and figurings of those that fled in such anguish a few short years ago. All seems as though the folks had gone on a long journey, but would soon be back.

"Fen-cho-fu, with its 430,000 inhabitants in the district, calls loudly for some families and single ladies to come out before another winter. Dr. Atwood lives at Tai-ku until it seems feasible for him to move to Fen-cho-fu, so that they are without resident help; and any one who would have the help of his years of experience we feel must come soon. If there could be at least two new families in preparation of the language and a single lady (how we want to say two) we should feel very happy in our mission, to say nothing at all about our desire for our Tai-ku field."

Central Turkey Mission

ST. PAUL'S INSTITUTE

THE mid-year report for St. Paul's Institute at Tarsus is encouraging. Dr. Christie writes: —

"Our students number 155. Of these, 66 are in college and 89 in the academy. One hundred and twenty are boarders. They come from 42 different places in Asia Minor and Northern Syria. There are 130 Armenians, 22 Greeks, and 3 Syrians. Eighty are from Protestant families, 54 from Gregorian, and 21 from Orthodox. Fifty of our boys are orphans; more than 100 are helping themselves through school by manual labor. Looking at the career of those who have gone forth from us, it is plain that this is the class of boys that give the best returns for the work and money expended on them. Our beneficiary fund this year is less than usual. It must be increased if we are to keep out of debt. It is interesting to see that two-thirds of our students are the sons of workingmen — farmers, tailors, weavers, carpenters, potters, shoemakers, blacksmiths, brickmakers, miners, muleteers, bakers, masons, cooks, machinists, dyers, tinmen, millers, silversmiths, watchmakers, and ordinary workmen. It is not surprising, therefore, that nearly all of our boys have excellent health, and are always ready to work hard either with hand or brain. We are glad to record also that several of them are sons of teachers and ministers in our great field. The average age of those in college is just nineteen; of those in the academy, fourteen years and seven months.

"There is a Bible lesson six mornings in the week. The regular prayer meeting is on Wednesday evening. The Lord's Day is well filled with religious meetings. The work in our mountain village (Koz-Olook) was never before so prosperous. One of our freshmen is serving there as preacher, teacher, and physician. He has just visited us, given in his report, and gone back with some new books, some money, and a medicine chest replenished by Mrs. Christie. The institute and the Tarsus church have supported the work for many years. Mrs. Christie started a kindergarten there the past summer, which is the wonder of the village. We ask all our friends to pray for that interesting field. We have four good boys from there fitting themselves to be the helpers of their people."

GRADUATES

"Friends may be interested in the statistics of our graduates. There have been seventy-four in all. The ministry has claimed twenty-eight, teaching seventeen, medicine ten, so that these three professions, needed the most in this country, take seventy-four per cent. Sixteen are in business, one is an engineer, one is the Bible agent for this large province, and the occupation of one is unknown. It should be noted also that several who are now in business have taught from one to four years. A large number of our students who did not graduate are now preaching the gospel, teaching, or practicing medicine. Very few, comparatively, of our men are in America. The great purpose of the school is to prepare those who shall be of service to the needy people of this land.

"The stones and other materials for our new college building are rapidly being brought together. It will meet a long-felt want. We hope that it can be finished in time for the Commencement of 1907."

OORFA

MR. SANDERS was present at the jubilee of the founding of the Protestant church in Oorfa, which occurred December 10. He leaves to Miss Shattuck the pleasure of describing the exercises, but mentions a few points in its history and speaks of present conditions: —

"In both Marash and Oorfa the

churches were organized somewhat late. Thus in Oorfa there were Protestants and Protestant preaching for some seven years before a church was organized. The records show that when Dr. Anderson was here the mission decided to organize churches wherever there were six church members, and Oorfa had just the requisite number of candidates. Both Marash and Oorfa were very weak as churches for several years. Both had far-reaching revivals in the early sixties, and became then strong communities. Strange to say, after two years of revival both entered upon a period of quarrel and division, which later passed away.

"I should say that the Armenian congregation were not in very good condition. The Arab and Koord tribes around Oorfa are having many feuds, and in the past few years by such means the buying power of the villages is much reduced. Hence, of course, trade suffers. It struck me that our upper congregation was a good deal discouraged. The lower (Syrian) congregation seemed to be less discouraged. They have less to do with buying and selling, and so are not affected as much by poor trade conditions. One little fact the pastor mentioned shows the effect of Protestantism in waking up the non-religious faculties. The Syrians have been weavers in great numbers. While the weaving of the colored cloth of the country used for outer garments is better than before in Oorfa, the profits to be gained from weaving the ordinary coarse white cottons have come to be less than a living wage, even in this cheap land. The Protestant Syrians have, however, with a single exception, stirred around and found new work that pays them better, while the old Syrians, as a whole, keep on in the abject poverty which the present rate of pay for such work makes imperative. The awakening of the intellect and the opening of their eyes — the result of our schools — is the explanation. This Protestant Syrian congregation and the Beridjik congregation have shown more distinct improvement in the last few years than any other of our congregations."

OTHER OUTSTATIONS

On his return from Oorfa Mr. Sanders visited other stations, of which he wrote as follows: —

"On the way to Adiaman is a village called Hoshein, which is, I believe, mentioned in crusader stories, at least as these appear in the Armenian authors. Here are a few Christians, and I have been acquainted more than twenty years with the most prominent family among them. They used to be very wealthy. Now Moslems whom in their time of prosperity they helped very much pass them by with contempt, so bitter has race hatred come to be up that way since the massacres. In the Aleppo Vilayet the massacres do not seem to have entailed any such violent hatred between Moslem and Christian.

"Adiaman seemed to me more promising than in recent visits. I consider the future of Severek, Adiaman, and Behesni from our standpoint very doubtful, because our Protestants in these three places so easily take it into their heads to move away in search of more lucrative and easier conditions. The church is also dominated by a set who think the end of life is to get as much and pay as little as possible. This would trouble me more had I not in repeated cases met the same thing and seen it yield to a more proper spirit. The persons who are responsible for the improper attitude seemed to me to be this time in a better state than usual. We have in Adiaman a larger field, but it cannot be denied that we are not looked upon with much respect.

"At Behesni we have a preacher for the first time in six years, I think. Our teacher, who has been there several years and taught and worked among the women with great success, had received a pri-

vate letter from the Catholic priest, telling her it would be better for her if she did not accept Catholic pupils, and in case she persisted the 'result will be cold' — 'unpleasant,' in Turkish idiom. The Catholic mothers, however, rebelled, and refused to take out their children. It is rare we see anything like this. More than in any other place in our field have the Christians given themselves over to drink. Usually poverty is a preventive out here, but in Behesni it does not seem to be the case."

AINTAB

A circular letter to the alumni of Central Turkey College, dated January 5, gives the following report of progress: —

"Undergraduate students number 145, of whom eighty-three are in the college, seventy-nine are boarding students, fourteen are seniors. There is one postgraduate student.

"In addition to Dr. Shepard and Dr. Hamilton, the hospital has three native physicians this year — Drs. Hovsop Bezjian, Avedis Jebejian, and Mushegh Hadidien. With this force it is planned to keep the hospital open through the whole year.

"There have been several additions recently to the equipment. The opening of Marston Building for outpatient work at the hospital has resulted in a large increase of such patients. The women's ward at the hospital has also been enlarged. The walls and roof of the new Dickinson Dining Hall have been completed, the building standing at the west end of the main college building. Last year an athletic field was cleared outside the Kilis gate, and it has been used much for football when the weather allowed.

"In the course of study, we have been able since last year to offer to the seniors regular work in pedagogy. In the lower classes in English simple textbooks in physiology and botany are being used as a basis for conversation in English, combining the advantages of elementary science courses with those of language work. The board of managers has voted to allow such a grouping of the present studies as will offer an elementary two years' commercial course to students who may desire it."

Western Turkey Mission

OUTSTATIONS OF SIVAS

Mr. Perry, of Sivas, devoted the last of December and the first of January to touring as far as Kara Hissar. He was accompanied by the station colporter at Sivas, who is not only capable as a distributer of the Bible, but also a vigorous preacher of the gospel in public resorts of cities and towns: —

"We started December 15 from Sivas, going northeast along the right bank of the Halys. At nightfall we turned in by invitation to the house of a farmer friend, who when purchasing a Bible some time ago at Sivas said, 'When you come to Gavre go not elsewhere, but come to my house.' This *house* proved to be a great stable. The ground floor is occupied entirely by the oxen, cows, donkeys, and sheep. Across one entire side, in gallery fashion, is the winter family residence and a place for the guests. In the summer they go out to the sheepfold and live in booths. I doubt if you would have been comfortable in that stable atmosphere. It is warm enough, but the heat is not of the kind which most people enjoy. The best of it, however, was the cheering fact that this family and those who there came in to see us gave attention to the reading and exposition of the Word. In the morning also we did not leave them till all the family and some of the neighbors

had come in response to the call for morning prayers."

They spent Sunday at Zara, "a hard place, in which the demon of worldliness still holds sway." Here there was a congregation of 100. The next stopping place was "an Armenian village of which the one true thing which can be said is that the people are poor. In the midst of such poverty of what else could we speak but the comfort of Jesus the crucified — the true joy of believing souls?"

After visiting the church at Enderes, in many respects the joy of their hearts, though now overborne by poverty, they pushed on to the black citadel city of Kara Hissar. It is the political and ecclesiastical center of the district, with a population of 150,000, of whom 36,000 are Armenians.

"In this city the gospel work was commenced about fifty years ago by student and other colporters, who went out under the charge of our missionaries at Sivas. These were followed in 1870 by a preacher, Haroutun Manassadjian, in whose time the Protestants numbered thirty-one, and contributed 500 piasters annually toward his salary. On the withdrawal of this preacher the place was abandoned as an outstation. To revive this work I went there with my family in November, 1882, and remained till June, 1883, the recorded average congregation being fifty and the school pupils thirty-eight.

"This school was closed by the imperial government. It was but one of the many efforts in opposition made by the guidance of the Greek and Armenian bishops to crush out the Protestants, root and branch.

"Once again, during the years 1901 to 1904, a good preacher took this field in charge, by whose guidance a congregation was also gathered in the neighboring town of Tangara. When he withdrew in June, 1905, to accept the position of house-father in the normal school boarding department at Sivas, these congregations were again deserted. To encourage them my present visit was made. The preacher at Enderes joined us, and we three spent eleven days in holding daily meetings at Kara Hissar and making frequent visits to Tangara. The Lord was with us, and we enjoyed the service of preaching his Word."

Notes for the Month

ARRIVALS IN THIS COUNTRY

January 26. At San Francisco, Miss Elsie M. Garretson, of the Foochow Mission.

March 4. At New York, Miss H. Juliette Gilson, of the East Central African Mission.

DEPARTURE

February 27. From San Francisco, Miss Annie L. Howe, to rejoin the Japan Mission.

By an unaccountable slip in our last issue, Rev. John W. Baird was reported as having sailed for European Turkey. He has been there for the last seven and a half years.

ARRIVAL ABROAD

February 2. At Ahmednagar, India, Dr. Mary Eleanor Stephenson.

DEATHS

February 14. At Roxbury, Mass., Mrs. Judson Smith. (See page 153.)

March 4. At Stamford, N. Y., Charles Creegan, son of Secretary C. C. Creegan, D.D.

The Missionary Meeting for April

Africa

By Rev. Edwin H. Byington

Every church is invited to consider itself a deputation on the imaginary trip of the steamship *Williamstown*, which left Boston February 15, went to Constantinople for a visit to our Turkish missions in March, and this month goes to Africa. See March *Herald*, page 98, for further explanation.

(1) Mark the course the steamer would take from Constantinople to Natal on a regular map or blackboard; or, better still, on a homemade map made of heavy wrapping paper and at least three feet by six. Indicate, with red ink if possible, the Sahara Desert, the Congo region, the great rivers, and the three missions of the American Board.

(2) Paper on "The Dark Continent"; size, natural characteristics, population.

(3) Paper on "The Great Forerunner, Livingstone." (See page 150.)

(4) Paper on "The Army Employed in Conquering a Continent"; the sum of all the Protestant missions in Africa.

(5) Paper on "The Zulus," as they were.

(6) Paper on "The Number, Location, Equipment, and Difficulties of Our African Missions."

(7) Paper on "The Unchristian Way Christians Treat the Heathen": the former American slave trade and King Leopold's reign today in the Congo region. (See February *Herald*, pages 78 and 79.

(8) Paper on "The Christian Way of Treating the Heathen"; medical and other missions. *Herald* for March, page 130; also for May, 1905, page 245.

(9) Address by the pastor, limited by the clock to five minutes, on "The Fitness of Christianity for the Lower Human Races."

Important Notes. — Sufficient information for this meeting can be obtained for twenty-five cents: The American Board Almanac (ten cents), "Africa," a course of twelve lessons (Woman's Board, five cents), accounts of the Congo atrocities (Congo Reform Association, 710 Tremont Temple, Boston, five cents).

Books for Reference. — "Christus Liberator," by Miss Ellen C. Parsons. "Forty Years among the Zulus," by Josiah Tyler. "The Redemption of Africa," by F. P. Noble.

The papers, from two to eight inclusive, should be limited absolutely to 500 words each. Count your words and know that every word over 500 helps to spoil the meeting. Open with invocation, a few verses, and one hymn. Prayer and singing will be more earnest after these studies, and should come then. Let those who read the papers come forward, face the audience, and speak distinctly.

Donations Received in February

NEW ENGLAND DISTRICT

Maine

Auburn, Sixth-st. Cong. ch.	12 50	
Brewer, 1st Cong. ch.	10 27	
Brunswick, Rev. Herbert A. Jump,	3 00	
Farmington, 1st Cong. ch.	48 15	
Litchfield Corners, Cong. ch.	3 00	
Newcastle, 2d Cong. ch.	25 00	
North Berwick, G.	10 00	
Orland, 1st Cong. ch.	3 14	
Portland, State-st. Cong. ch., H. J. Brown, 50; Clarence Hale, 15; H. M. Bailey, 10; Herbert F. Twitchell, 10; Bethel ch., 30; Benjamin Thompson, 10,	125 00	
Waterville, Cong. ch.	59 00	
Winthrop, Mr. and Mrs. J. B. Mayhew,	5 00—	304 06

New Hampshire

Bath, Cong. ch., Rev. W. P. Elkins,	1 00	
Chester, Cong. ch.	7 72	
Danbury, Cong. ch., Rev. Robert Ford,	5 00	
Exeter, Phillips Cong. ch.	45 00	
Hanover, J. H. Loveland,	5 00	
Hillsboro Bridge, Cong. ch.	5 00	
Hollis, Letitia M. Adams,	1 00	
Manchester, 1st Cong. ch., Mrs. L. Melville French, 100; do., L. Melville French, 50; do., Friend, 10; F. S. Riper, 10,	170 00	
Mason, Cong. ch.	4 24	
Nashua, C. C. Morgan,	5 00	
Newcastle, Rev. E. C. Ewing,	10 00	
North Hampton, Cong. ch.	8 50	
Seabrook and Hampton Falls, Cong. ch.	5 00	
West Lebanon, Cong. ch.	9 85	
Wilton, Mary N. Abbot,	2 00—	284 31

Vermont

Benson, Rev. and Mrs. I. H. Childs, of which 20 for day school, West Central Africa, 25 00
Burlington, College-st. Cong. ch., Clayton G. Andrews, toward support Dr. L. H. Beals, 10; E. C. Keech, 1.50, 11 50
Dorset, G. M. Sykes, 25 00
Enosburg, Cong. ch. 18 85
Hallowell, Old South Cong. ch. 5 00
Hardwick, Cong. ch., Rev. Jas. S. Clark, 3 00
Hyde Park, 2d Cong. ch., 6; do., Rev. W. R. Hamlin, 4, and C. S. Page, 2; 1st Cong. ch., 3.22, 15 22
Lyndon, 1st Cong. ch., Chas. T. Walter, 10 00
Lyndonville, Rev. E. G. French, 5 00
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow, 88 93
St. Albans, Cong. ch. 33 50
St. Johnsbury, South Cong. ch., B. Frank Harris, 10; do., Azro M. Peck, 10; do., E. R. Mackey, 2; do., Friend, 10; North Cong. ch., Harlan N. Wood, 2; do., John O. Hale, 1; J. H. Brooks, 10, 45 00
Victory, Geo. A. Appleton, 20 00
Westminster, Cong. ch. 18 00
Williston, Mrs. J. D. Crane, 1 00
Woodstock, Cong. ch. 19 37——344 37

Legacies.—So. Londonderry, Geo. N. Cressy, by E. W. Melendy, Ex'r, 100 00

444 37

Massachusetts

Abington, Cong. ch., A. Brewster Vaughn, 10; do., Isaac C. Howland, 5; do., F. D. Hunt, 5; do., L. J. Curtis, 2; do., C. S. Vance, 2; do., H. F. Packard, 1; do., A. H. Nash, 1; do., P. P. Trufant, 1; do., Fred E. Webb, 1, 28 00
Amherst, College ch., W. L. Cowles, 15 00
Andover, Seminary ch., Rev. C. O. Day, 10; do., Mrs. R. A. Carter, 5, and Miss M. E. Carter, 5; Rev. C. C. Torrey, 5, 25 00
Auburndale, Cong. ch. 30 00
Beverly, Dane-st. ch., A. L. Safford, 5; do., H. R. White, 2; do., John E. Foster, 2; do., R. B. Lindsay, 1; do., C. W. Payne, 1; do., F. A. Staten, .20; do., Cash, 1; Wash.-st. Cong. ch., Rev. Wm. S. Hazen, 10, 22 20
Billerica, Cong. ch. 42 65
Blandford, 1st Cong. ch. 9 00
Boston, Immanuel ch., 1,287; Central ch. (Jamaica Plain), 779.79; Park-st. ch., 114.54; do., R. A. Washburn, 25; 2d ch. (Dorchester), 10; do., J. J. Arakelyan, 100; do., Friend, 5; Eliot ch. (Roxbury), 57; Winthrop ch. (Charlestown), 23.83; Old South ch., J. McE. Drake, 10; Shawmut ch., Rev. G. A. Hood, 10; Mt. Vernon ch., 10; Romsey ch. (Dorchester), 4.38; Allston ch., W. S. Bacon, 1.50; Mrs. Lucy J. Wood, 100; S. B. Carter, 25, 2,563 04
Boxford, 1st Cong. ch., Miss Mary W. Cleaveland, 5 00
Bridgewater, Scotland Cong. ch., H. A. Barker, 1; do., H. H. Barker, 1; do., John D. Hall, 1; do., E. H. Barker, .25, 3 25
Brockton, South Cong. ch., Geo. E. Keith, 200; do., P. B. Keith, 50; do., Mrs. Geo. E. Keith, 25; do., Myron L. Keith, 10; do., Harry Dunbar, 10; do., Geo. H. Leach, 5; do., Elijah A. Keith, 5; do., W. L. Merritt, 5; do., Chas. A. Johnson, 2; do., E. H. Keith, 2; do., E. C. Clapp, 1; do., C. W. Dailey, 1; do., J. F. Dobreff, 1; do., F. S. Johnson, 1; do., Elliot F. Keith, 1; do., W. C. Ransden, 1; do., Joseph Wood, 1; do., Friend, 1; Porter Cong. ch., A. V. Lyon, 5; do., P. A. Simper, 5; do., B. M. Fullerton, 3; do., Benj. F. Pierce, 2; do., C. A. Batchelder, 1; do., Mary E. McCrillis, 1; do., S. A. Davidson, 1; do., C. W. Poole, 1; do., W. A. Sweetser, 1; do., Friend, 2; 1st Cong. ch., L. C. Allen, 2; do., Samuel McLaughlin, 2; do., A. L. Cady, 1; do., Ithiel Dearden, 1; do., C. M. Jefton, 1; do., C. J. Rollins, 1; do., C. P. Sears, 1; Wendell-av. Cong. ch., W. C. Bradbury, 5; do., Albert A. Archer, 1; do., A. A. Lupien, 1; do., Robert D. Murray, .25; Waldo Cong. ch., Obed Baxter, 1; do., H. N. Blodgett, 1; do., W. F. Rippel, 1; do., O. S. Sweetser, 1; do., W. N. Shipman, .50; Lincoln Cong. ch., Thomas Slaugh, 1; do., Thomas H. Burr, .50; do., Geo. Ravell, .50; do., Rufus Tery, .50; Eldon B. Keith, 40; Horace A. Keith, 10; Geo. E. Fisher, 5; Thomas Liddle, 5; Collection at winter campaign meeting, 35.27, 462 52
Brookfield, Cong. ch., Rev. W. E. Streeter, 5 00
Brookline, Harvard Cong. ch., Frederick E. Keep, 50; do., Ezra A. Slack, 10, 60 00
Cambridge, 1st ch. (Congregational), Herbert S. Drew, 5 00
Chelmsford, Central Cong. ch., A. F. Earnshaw, 10; do., E. A. Adams, 2, 12 00
Chelsea, Central Cong. ch. 12 29
Concord, Trin. Cong. ch. 69 41
Dalton, Z. Marshall Crane, for the Berkshire Fund, 10 00
Danvers, Miss L. W. Wheeler, 10 00
East Bridgewater, Union Cong. ch., Geo. A. Dunbar, 5; do., A. L. Shirley, 5; do., T. N. Perkins, 1; do., Geo. Simmons, 1; do., C. E. Allen, .50, 12 50
Easthampton, 1st Cong. ch., of which 25 from S. M. Lyman, 35; Payson ch., J. H. Sawyer, 10; do., Friend, 5, 50 00
Easton, Evan. Cong. ch., of which 10 from C. F. Purington, 38.11; Center Cong. ch., A. C. Heath, 1; do., H. L. Swift, 1; do., Geo. A. Wirtle, 1, 41 11
East Rochester, Cong. ch. 5 00
Essex, North Cong. ch., Miss Hannah E. Choate, 5 00
Everett, Mystic Side ch., Friend, "In memory of a sister," 5 00
Franklin, 1st Cong. ch., Chas. A. R. Ray, 10 00
Gardner, 1st Cong. ch., toward support Rev. Geo. H. Hubbard, 150 00
Hadley, 2d Cong. ch., F. H. Smith, 5 00
Hanson, 1st Cong. ch. 3 50
Hatfield, Cong. ch., Oscar Belden and sons, 5 00
Haydenville, Cong. ch., toward support Rev. C. T. Riggs, 10 43
Holbrook, Winthrop Cong. ch., Chas. E. Moore, 10; do., E. N. Thayer, 10; do., Geo. T. Wilde, 10; do., Leonard Belcher, 5; do., F. W. Blanchard, 5; do., F. B. Diman, 2; do., Nelson Belcher, 1; do., Elliott Thayer, 1, 44 00
Holden, Cong. ch., In memory of Newell Chamberlain, 5 00
Holyoke, 2d Cong. ch., E. W. Chapin, 25; do., Wm. A. Allyn, 15, 40 00
Hyde Park, 1st Cong. ch., Wm. A. Mowry, 5 00
Islington, Cong. ch. 1 00
Lawrence, United Cong. ch., Chas. H. Bean, 10; Mrs. Chas. H. Bean, 10, and Mary E. Bean, 5, 25 00

Lenox, Cong. ch., Milton Fitch, for Berkshire Fund, 2; Wm. D. Curtis, 100, 102 00
Leominster, F. A. Whitney, 15 00
Lowell, Eliot Cong. ch., Asa C. Russell, 50; Pawtucket Cong. ch., 31.47; Kirk-st. Cong. ch., of which 10 from Mrs. L. E. Shepard, 20; Collinsville Union Mission, Geo. B. Brown, 2; 1st Cong. ch., J. T. Rexford, 1; High-st. Cong. ch., Levi Dumas, 1; Miss Josie L. Hitchcock, 10; A. C. Pease, 10; A. K. Whitcomb, 10; Mrs. Aaron Brown, 2; "Suburbanite," 5; Collection at campaign meeting, 9, 151 47
Lynn, 1st ch., of which 2 from a friend, 40.55; No. Cong. ch., A. J. Covell, 3; Central ch., John L. Parker, 1, 44 55
Manchester, Cong. ch., C. A. Lincoln, 5 00
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 20 29
Medford, Union Cong. ch. 56 66
Melrose, Ortho. Cong. ch., 118.26; Friend, 1, 119 26
Melrose Highlands, Cong. ch., Angus MacDonald, 5, and Harry N. Belt, 2, 7 00
Middleton, Cong. ch. 6 80
Milford, 1st Cong. ch. 126 12
Millbury, 2d Cong. ch., Rev. G. F. Ekins, 10 00
Montello, Mrs. D. W. Field, 25 00
Newton, Eliot Cong. ch., Louis C. Stanton, 25 00
Newton Center, In memory of Chas. C. Burr, 100; Friend, 50; Friend, 5, 155 00
Newton Highlands, Cong. ch., Hiram A. Miller, 10 00
Newtonville, Central Cong. ch., Albert M. Lyon, 5 00
North Abington, Cong. ch., Rev. L. E. Hall, 1; Friends, by Rev. Geo. Benedict, 5, 6 00
Northampton, 1st ch., toward support Rev. and Mrs. F. F. Tucker, 564.32; do., H. N. Gardiner, 10; do., Silas R. Mills, 5; do., Oliver Walker, 2; Edwards ch., Henry M. Tyler, 5, 586 32
North Brookfield, 1st Cong. ch. 48 53
North Reading, Union Cong. ch. 32 75
Orange, Central Cong. ch. 42 87
Paxton, Rev. Geo. H. Pratt, 5 00
Peabody, South Cong. ch., Jefferson K. Cole, 10, and R. E. Smith, 2, 12 00
Pepperell, Cong. ch. 33 50
Pittsfield, 1st Cong. ch., Mrs. Thomas P. Pingree, 100, and Friend, 10, 110 00
Randolph, Cong. ch., Fred L. Belcher, 1; do., H. T. Langley, 1, and R. K. Corliss, .50, 2 50
Raynham, 1st Cong. ch. 8 54
Rockland, 1st Cong. ch., Mary Noyes Shaw, 10 00
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 51.53; do., Francis R. Hathaway, 3; do., M. C. Johnson, .50; do., Friend, 25; Frank B. Bassett, 5; Collection at campaign meeting, 41.30, 126 33
Shirley, Ortho. Cong. ch. 12 00
Shrewsbury, Rev. A. H. Sedgwick, 5 00
Somerville, Highland Cong. ch. 45 64
South Amherst, Wm. H. Atkins, 10 00
South Easton, Evan. Cong. ch., James Rankin, 5 00
South Hadley, Cong. ch., 30; Mabel A. Chase, 5, 35 00
Springfield, So. Cong. ch., Rev. and Mrs. T. H. Hawks, 100; do., F. G. Tobey, 10; 1st ch., 30; do., Mr. and Mrs. W. P. Draper, 10; do., F. W. Tower, 5; Faith Cong. ch., Enos E. Penney, 5; do., Josephine E. Strong, 5; Olivet Cong. ch., Rev. C. W. Kilbon, 5; Rev. O. W. Means, 50; Celia C. Merriam, 10, 230 00
Stoughton, Cong. ch., Ernest H. Gilbert, 1, and Ernest E. Goward, 1, 2 00
Sudbury, Mrs. Lucy S. Connor, 25 00
Taunton, Trin. Cong. ch., 329.18; Chas. M. Rhodes, 50, 379 18
Tewksbury, Cong. ch., Enoch Foster, 10 00
Turners Falls, Cong. ch., Mrs. H. B. Crouse, 1 00
Tyngsboro, Cong. ch. 1 63
Walpole, Cong. ch., Friend, 50 00
Washington, Friend, 5 00
Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins, 39 92
Westfield, 2d Cong. ch., Geo. T. Slanter, 5 00
West Medway, Cong. ch. 17 50
West Newton, 2d Cong. ch., Wm. G. Bell, 5 00
West Springfield, Park-st. Cong. ch., 36.78; 1st Cong. ch., 12; do., Addison H. Smith, 5; Ethan Brooks, to const. Rev. W. H. Webb, H. M., 50, 103 78
West Tisbury, Cong. ch. 10 00
Whitman, Cong. ch., 1; do., Geo. O. Jenkins, 10; do., Harry R. Reed, 2; do., Justin W. Thayer, 2; do., E. W. Clift, 1, 16 00
Williamstown, Rev. John H. Denison, 1,000; John H. Hewitt, for the Berkshire Fund, 10, 1,010 00
Winchester, Do Something Band, 10 00
Worcester, Plymouth Cong. ch., Chas. H. Morgan, 1,000; do., Rev. A. McCullagh, 10; do., Mr. and Mrs. T. H. Nye, 5; do., J. A. Atwood, 3; Old South Cong. ch., toward support Rev. C. B. Olds, 569.05; Union ch., 250; Lake View Cong. ch., 29; Piedmont Cong. ch., Miss Emily C. Wheeler, 20; Central Cong. ch., Helen B. Smith, 2; C. E. Hunt, 50; Mrs. C. H. Wheeler, 20; Mrs. S. O. Perkins, 5; S. L. Shaw, 5; Maud F. Steele, 2, 1,970 05
———, Michael Lord, 2 00
———, Widow, 5 00
———, Cape Cod, 10 00—9,741 09

Legacies. — Enfield, J. B. Woods, by R. M. Woods, Trustee, add'l, 80 00
Northbridge, Lydia A. Morse, by C. H. Searles, Adm'r, 270 00
Walpole, Miss Clarissa Guild, by Frederick Guild, Ex'r, add'l, 1,000 00—1,350 00

11,091 09

Rhode Island

Barrington, Cong. ch. 34 05
Central Falls, Cong. ch., E. L. Freeman, 100, and A. W. Stanley, 25, 125 00
Kingston, Cong. ch. 155 02
Newport, Friend, 25
Providence, Union ch., W. K. Logee, of which 80 for native preacher, Marathi, and 20 toward support Rev. J. H. House, 100; do., Dr. and Mrs. H. A. Whitmarsh, for do., 50; do., C. H. Leonard, 10; do., James W. Algeo, 6.50; Central Cong. ch., J. R. MacColl, 100; do., W. H. Holt, 10; do., Mrs. F. W. Jackson, 10; do., Friend, 25; Beneficent ch., Wm. P. Chapin, 100; Plymouth Cong. ch., Frank E. Farnham, 10; do., John D. McLeod, 10; Miss F. M. Wheeler, 5; M. L. Brayton, 2, 438 50
Slatersville, Cong. ch., Rev. Albert Donnell, 5 00
Woonsocket, Globe Cong. ch. 22 00—779 82

Young People's Societies

Maine. — So. Berwick, Y. P. S. C. E. 5 28
New Hampshire. — Newport, Y. P. S. C. E. 3 00
Vermont. — Castleton, Y. P. S. C. E., toward support Rev. and Mrs. E. A. Yarrow, 4; Pittsford, do., for do., 5; Richmond, do., for Shao-wu, 13.16; St. Johnsbury, So. Y. P. S. C. E., 3.15; Springfield, Y. P. S. C. E., 6, 31 31

MASSACHUSETTS. — Boston, Roslindale Y. P. S. C. E., for work in India, 9; Glendale, do., for Pang-Chuang, 6.09; Gloucester, Trinity Y. P. S. C. E., 5; Medfield, Y. P. S. C. E., 5; Milford, 1st Y. P. S. C. E., 7; Newburyport, Belleville Cong. ch., Progressive Miss. Club, 4; Rochester, 1st Y. P. S. C. E., 1, 37 09

RHODE ISLAND. — Slatersville, Y. P. S. C. E. 5 00

81 68

Sunday Schools

NEW HAMPSHIRE.—Hampstead, Cong. Sab. sch., 10; Hampton, do., 5; Nashua, 1st Cong. Sab. sch., 5; Pembroke, do., 6; Penacook, do., Two classes, for native teacher in India, 25, 51 00

VERMONT. — Milton, Cong. Sab. sch., 1.60; Swanton, do., 10; Windsor, Old South Cong. Sab. sch., 3, 14 60

MASSACHUSETTS. — Boston, Walnut-av. Cong. Sab. sch. (Roxbury), 75; Central Cong. Sab. sch. (Jamaica Plain), for Sendai, 32.32; do., Trinity Cong. Sab. sch. (Neponset), 10; Chicopee, 3d Cong. Sab. sch., 15.50; Enfield, Cong. Sab. sch., 25; Granby, Sab. sch. of ch. of Christ, for native teacher, India, 15; Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 6.20; Needham, Sherman and his little friends, .25; Pittsfield, Pilgrim Memorial Cong. Sab. sch., 5; Springfield, Faith Cong. Sab. sch., 12.50; Wakefield, Cong. Sab. sch., 16.92; West Somerville, Day-st. Cong. Sab. sch., 5.88; Williamstown, White Oaks Cong. Sab. sch., for Africa, 2.48, 222 05

287 65

MIDDLE DISTRICT

Connecticut

Berlin, Cong. ch., Mrs. J. B. Smith, 25 00
Bozrah, Cong. ch. 24 00
Branford, 1st Cong. ch., Rev. T. S. Devitt, 10; do., H. E. Thatcher, 10; do., Friend, 10; H. G. Harrison, 50; John J. V. Cunningham, 2, 82 00
Bridgeport, Park-st. Cong. ch., Wm. B. Boardman, 25; do., D. E. Marsh, 10; do., W. E. Phillips, 10; do., Friend, 5; South Cong. ch., Frank Hubbard, 10; do., Mary E. Witt, 10; do., M. C. and B. A. Hubbard, 1.50; Olivet Cong. ch., Mrs. A. Stadtler and F. H. Bassett, 10; North Cong. ch., Mrs. F. B. Sammis, 5; 1st Cong. ch., Friend, 2; Geo. E. Cleaveland, 1; Friend, 100; F. F. M., 50; E. M., 5, 244 50
Bridgewater, Cong. ch. 7 54
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 118; do., Mr. and Mrs. C. F. Barnes, 50, 168 00
Canterbury, 1st Cong. ch. 50
Clinton, 1st ch. of Christ, James W. Woodworth, 10 00
Coventry, 2d Cong. ch., to const. MRS. J. P. KINGSBURY, H. M. 58 50
Deep River, Cong. ch. 15 00
East Canaan, Cong. ch., toward support Rev. B. K. Hunsberger, 300 00
East Hartford, Mrs. J. O. Goodwin, 10 00
Easton, Cong. ch., Oscar E. Maurer, 5 00
Goshen, Cong. ch. 51 52
Goshen (Lebanon), Cong. ch., Eunice W. Thomas, 2; do., Rev. Marcus Burr, 1, 3 00
Greenfield Hill, Cong. ch. 18 00
Groton, John J. Copp, 5 00
Hartford, Asylum Hill ch., Mrs. Eliza T. Smith, 2,000; do., Mr. and Mrs. Olcott B. Colton, 50; Center Cong. ch., Mary J. Munsell, 100; do., Gail Borden Munsell, 50; do., Miss A. M. Manning, 50; do., F. C. Atkins, 25; do., Cash, 2; 1st ch. of Christ, Mrs. Marion E. Harrison, 100; do., E. F. Harrison, 50; do., Ellen M. Harrison, 25; do., Henry S. House, 2; Farmington-av. Cong. ch., E. H. Knight, 5; Mrs. John W. Cooke, 100; Miss S. T. Clark, 25; Elizabeth C. Blythe, 20; Mrs. Frank Bushnell, 10; Jessie J. Bushnell, 10; Mrs. S. L. Clark, 5; Friend, 10, 2,639 00
Higganum, Cong. ch. 14 00
Kensington, Mrs. Samuel A. Hart, 10 00
Ledyard, Cong. ch. 8 63
Lisbon, Newent Cong. ch. 10 00
Mansfield, 2d Cong. ch., Rev. H. E. Starr, 5 00
Mansfield Center, Chas. H. Learned, for evangelistic work in Japan, 25 00
Meriden, F. W. Hazen, 50
Middletown, 1st Cong. ch., toward support Rev. H. S. Barnum, 95.66; do., S. V. Coffin, 2, 97 66
Milford, 1st Cong. ch., 25; Plymouth Cong. ch., 12.99, 37 99
Monroe, Cong. ch. 10 00
Mystic, Cong. ch., Chas. E. Wheeler, 100; do., Mrs. M. P. Cooper, 3, 103 00
Naugatuck, Cong. ch. 100 00
New Britain, So. Cong. ch., of which D. O. Rogers, 100, to const. E. W. SCHULTZ, H. M., 135; 1st ch. of Christ, Alice G. Stanley, 5; Sarah A. Strong, 500, 640 00
New Haven, ch. of the Redeemer, toward support Rev. C. C. Tracy, 68.14; do., Solomon Davis, 50; do., Rev. Andrew W. Archibald, 15; do., John Adams, 5; do., Thos. R. Barnum, 5; do., Henry B. Rowe, 5; do., Clara L. Barnum, 3; Center Cong. ch., Mary E. Nettleton, 10; do., Geo. D. Watrous, 10; do., F. S. Bradley, 5; do., Irving Fisher, 5; do., Miss C. D. Shipman, 5; do., Mrs. E. A. Whittlesey, 5; do., Miss Anna S. Nettleton, 2; do., In memory of Willard Child, 10; do., In memory of Miss M. B. Shipman, 5; do., Friend, 25; do., Friend, 5; Dwight-pl. ch., H. W. Beecher, 5; do., James M. Bennett, 5; do., Friend, 5; United Cong. ch., Livingston W. Cleaveland, 10; do., A. B. Miller, 5; Yale College ch., Rev. Williston Walker, 25; do., Geo. B. Stevens, 20; do., Mary M. Stevens, 1; Plymouth ch., Friend, 5; Frederick E. Beach, 10; Miss H. Bennett, 10; A. A. Hyde, 10; Friend, 5; Friend, 1, 355 14
Newington, The Misses A. W. and J. M. Belden, 13 00
New London, 2d Cong. ch., Rev. James W. Bixler, 50, and Mrs. Bixler, 10; do., Alfred Coit, 10; do., Miss Ellen Coit, 10; do., Wm. E. Withey, 10; do., C. S. Buell, 5; do., E. A. Smith, 2; do., C. S. Pitts, 1; do., Mrs. Mattie L. Reed, 1; do., James W. Reed, 1; do., Alice H. Smith, 1; Friend, 100; 1st Cong. ch., 5; do., Charlotte P. Comstock, 10; do., Joseph Coles, 1; do., A. S. Young, 1; Chas. W. Chapin, 25; Mary P. Clark, 10; Mrs. Sarah W. Chapin, 5; Chas. B. Jennings, 5; W. H. Bush, 2; Percy C. Eggleston, 1; Collection at campaign meeting, 8.16, 274 16
Northford, Cong. ch., Miss Clara E. Smith, 1 00
North Haven, Miss Annie M. Reynolds, 50 00
North Stonington, Cong. ch. 38 00
Norwich, Broadway Cong. ch., Miss Emeline F. Norton, 200; do., M. Louise Sturtevant, 100; do., Rev. Lewellyn Pratt, 20; do., F. J. Leavens, 10; do., Miss Ellen Meach, 10; do., Mrs. and Miss Huntington, 10; do., A. E. Speeler

and Miss L. R. Johnson, 10; do., B. P. Bishop, 5; do., Rev. Geo. A. Bryan, 5; do., Herbert W. Gallop, 5; do., Geo. Greenman, 5; do., Mrs. Geo. Greenman, 5; do., Mrs. F. E. Johnson, 5; do., Miss Lucy G. Leavens, 5; do., Rev. Frank Palmer, 5; do., Mrs. James L. Case, 2; do., Miss Faith Leavens, 2; do., Miss L. Linnell, 2; do., Edith Huntington, 1.25; do., H. G. Cross, 1; do., A. B. Kingsby, 1; do., Mrs. W. T. Lane, 1; do., Mrs. E. D. F., .50; do., Friends, 4; Central Baptist ch., Ambrose Sullivan, 25; 1st Cong. ch., H. L. Yerrington, 4; do., F. L. Allen, 1; do., Friends, 17.50; Park Cong. ch., F. W. Browning, 10; do., R. M. Kimball, 5; do., Allen Latham, 5; do., Carleton P. Browning, 1; 2d Cong. ch., H. G. Gager, 5; do., Mrs. Mary A. Pellett, 5; do., Chas. P. Potter, 5; do., E. B. Huntington, 1; do., Friends, 1.25; Greenville Cong. ch., John McWilliams, 5; Geo. R. Hyde, 10; Miss J. M. Case, 5; Mrs. Susan M. Lester, 2; Hattie S. Parker, 1; Collection at campaign meeting, 48.80, 572 30

Norwichtown, 1st Cong. ch., Dwight Avery, 10 00

Orange, Edw. L. Clark, Jr. 2 00

Plainfield, 1st Cong. ch., .50, and H. T. Arnold, 5, 5 50

Plainville, Cong. ch., Harriet, Helen, and Minnie L. Pierce, 15; do., Mrs. C. H. Calor, 5, 20 00

Pomfret, 1st Cong. ch., Mrs. J. B. Clapp, 5 00

Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 275 95

Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 6 65

Sharon, Cong. ch. 18 56

South Britain, Cong. ch. 6 50

South Glastonbury, Cong. ch. 2 50

Southport, Cong. ch., Josephine S. Heydrick, 1 00

Stafford Springs, J. H. Valentine, 150 00

Stamford, Long Ridge Cong. ch. 8 00

Stanwich, Cong. ch. 8 60

Taftville, Cong. ch., 23.07; Wm. Burgess, 2, 25 07

Terryville, Cong. ch., A. S. Gaylord, 25; do., Mrs. K. S. Gaylord, 20; do., Mrs. A. S. Gaylord, 2, 47 00

Thomaston, 1st Cong. ch. 14 00

Tolland, Cong. ch., Mrs. J. C. Sumner, 25 00

Torrington, Center ch., lecture, Rev. T. C. Richards, 14 69

Wallingford, 1st Cong. ch. 100 00

Waterbury, 2d Cong. ch., Mrs. L. E. Fitzsimons, 25; do., Mrs. Jay H. Hart, 10; do., Friend, 5, 40 00

Wethersfield, Cong. ch., of which 1 from Mrs. Geo. L. Clark, 51.08; Miss Mary J. Harris, 20; Mrs. E. W. Harris, 6; Miss E. L. Harris, 2, 79 08

Windham, Cong. ch., Mrs. F. E. Guild, 5 00

Winsted, 1st Cong. ch., of which 25 from a friend, 35 00

———, Friend, for support Miss Elizabeth B. Campbell, 500 00—7,437 04

Legacies.—New London, Newton Fuller, by Wm. P. Johnson and Hattie E. Johnson, Ex'rs, 200 00

South Norwalk, Julia A. Seymour, by Henry Seymour, Ex'r, 1,125 52—1,325 52

8,762 56

New York

Angola, Cong. ch., 5; A. H. Ames, 5, 10 00

Brooklyn, Willoughby-av. chapel of Clinton-av. Cong. ch., 20.78; J. O. Niles, 6, 26 78

Carthage, Mrs. Sarah L. Woodin, 10 00

Homer, Cong. ch. 28 29

New York, Manhattan, to const. Warren C. French, Willard Everett, and Mrs. John B. Clark, H. M. 196 23

North Pitcher, Cong. ch. 2 00

Pitcher, Cong. ch. 7 00

Poughkeepsie, 1st Cong. ch., toward support Rev. G. C. Raynolds, 50 00

Rensselaer Falls, Friend, 10 00

Riverhead, J. W. Downs, 5 00

Rockaway Beach, 1st Cong. ch. 10 00

Syracuse, Good Will Cong. ch. 14 10

Wading River, Cong. ch., Mrs. John Hurd, 10 00

———, Friend, 51 50

———, Friend in Central New York, 25 00—455 90

New Jersey

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 249 83

Glen Ridge, Cong. ch., toward support Rev. Frank Van Allen, 220 70

Montclair, 1st Cong. ch., F. H. Marling, 5; Friend, 15, 20 00

Upper Montclair, Christian Union Cong. ch. 330 00

Vineland, Cong. ch. 3 00

Westfield, Cong. ch. 365 50—1,189 03

Pennsylvania

Fountain Springs, Christ Cong. ch. 2 50

Leetonia, Mrs. Mary A. White, 100 00

Scranton, Welsh Providence Cong. ch. 20 00

Taylor, 1st Welsh Cong. ch. 2 00

Wilkesbarre, 1st Welsh Cong. ch. 18 00—142 50

Ohio

Atwater, Cong. ch. 11 80

Chillicothe, Plymouth Cong. ch. 9 65

Cincinnati, Walnut Hills Cong. ch. 100 00

Cleveland, Plymouth Cong. ch., 150; Denison-av. Cong. ch., 7.50, 157 50

Columbus, Mayflower Cong. ch. 70 00

Dover, Cong. ch. 17 50

Farmington, Cong. ch. 2 50

Kent, Cong. ch. 28 00

Lorain, 1st Cong. ch. 2 00

Oak Hill, Welsh Cong. ch. 12 30

Oberlin, Friend, 10 00

Richfield, Bath Branch Cong. ch. 2 00

Saybrook, Cong. ch. Mission Band, 3 10

Springfield, Lagonda-av. Cong. ch. 5 00

Toledo, Washington-st. Cong. ch. 8 37

Twinsburg, Cong. ch. 10 00

Windham, 1st Cong. ch. 17 26

Youngstown, John J. Thomas, for student, Japan, 30 00—496 98

North Carolina

Southern Pines, Cong. ch. 92 51

Georgia

Columbus, 1st Cong. ch. 2 00

Lindale, Howell E. Newton, 1 00———3 00

Florida

Winter Park, Cong. ch. 26 00

Young People's Societies

Connecticut.—Bloomfield, Y. P. S. C. E., 5; Eastford, do., for Mt. Silinda, 15; Guilford, 3d Y. P. S. C. E., 1.10; New Milford, 1st Y. P. S. C. E., toward support Rev. J. C. Walker, 10; Plainville, Mission Study class, 7, 38 10

Ohio.—Dover, Y. P. S. C. E., 4; Oberlin, No. Russia Y. P. S. C. E., 5.41, 9 41

District of Columbia.—Washington, 5th Y. P. S. C. E. 21 00

MARYLAND. — Baltimore, Associate ch. Y. P. S. C. E. 5 00
NORTH CAROLINA. — Southern Pines, Y. P. S. C. E. 4 78
78 29

Sunday Schools

CONNECTICUT. — Farmington, Cong. Sab. sch., 9.22; Ivoryton, do., 5; New London, Sab. sch. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 12.66; North Guilford, Cong. Sab. sch., 5; Norwich, Greenville Cong. Sab. sch., 10; do., 2d Cong. Sab. sch., for work in Japan, 5.63; Stratford, Cong. Sab. sch., 10; Thompson, do., 10, 67 51
NEW YORK. — Brooklyn, Beecher Memorial Cong. Sab. sch., 4.50; Homer, Cong. Sab. sch., 30.21; Lockport, East-av. Cong. Sab. sch., 25; Middletown, North Cong. Sab. sch., 3; Syracuse, Good Will Cong. Sab. sch., 6.58, 69 29
NEW JERSEY. — Montclair, Watchung-av. Cong. Sab. sch. 10 00
PENNSYLVANIA. — Coaldale, 1st Cong. Sab. sch., 7; Conneaut Center, Cong. Sab. sch., 3.60, 10 60
OHIO. — Twinsburg, Cong. Sab. sch. 7 20
164 60

INTERIOR DISTRICT

Tennessee

La Follette, Cong. ch. 4 40

Indiana

Terre Haute, Plymouth Cong. ch., for Shao-wu, 15 00
Legacies. — Elkhart, Orilla C. Kellogg, for educating native children in foreign lands, 402 23
417 23

Illinois

Austin, 1st Cong. ch. 9 51
Chicago, New England Cong. ch., 16; St. Paul's Cong. ch., 11; Covenant Cong. ch., 10.67; Moody Bible Institute, Mission Study and Prayer Union, for evangelistic work, Harpoot, 10, 47 67
Clifton, Cong. ch. 1 13
Dover, Cong. ch. 100 00
Edelstein, Cong. ch. 1 00
Farmington, Cong. ch. 22 90
Griggsville, Cong. ch. 9 88
La Grange, 1st Cong. ch. 329 85
Marseilles, Cong. ch., Rev. G. T. McCollum, 10, and B. H. Thurber, 1, 11 00
Ottawa, B. R. Schultze, 1; Friend, 3, 4 00
Western Springs, 1st Cong. ch. 43 45
Wheaton, College ch., 70; 1st Cong. ch., 10, 80 00
Wythe, Cong. ch. 6 20 — 666 59
Less. — La Harpe, Cong. ch., acknowledged in December *Herald*, now sent by request to W. B. M. I. 11 40
655 19

Michigan

Clare, 1st Cong. ch. 10 00
Detroit, 1st Cong. ch., of which 250 toward support Rev. and Mrs. J. H. Dickson, 400 00
Galesburg, Cong. ch. 3 00
Grand Ledge, 1st Cong. ch. 11 00 — 424 00
Legacies. — Petoskey, Mrs. Alice H. Chipman, by Chillion L. Smith, Ex'r, add'l, 625 00
1,049 00

Wisconsin

Beloit, College ch. 5 00
Bloomington, Blake's Prairie Cong. ch. 1 50
Lake Geneva, 1st Cong. ch. 15 78
Mondovi, 1st Cong. ch. 8 34
Park Falls, Cong. ch. 8 00
Pulcifer, Pilgrim Cong. ch. 3 16
Whitewater, Endeavorer, 25 — 42 03
Legacies. — Beloit, Mrs. Ellen B. French, add'l, 8 45
50 48

Minnesota

Gaylord, Fred Strebel, 6 00
Minneapolis, Plymouth ch., toward support Rev. Alden H. Clark, 150; do., Nellie H. Lyman, 25; Pilgrim Cong. ch., 27, 202 00
St. Paul, Cyril Bohemian Chapel, Chas. Blecha, toward support Rev. Lewis Hodous, 3 00
Winona, 1st Cong. ch. 75 00 — 286 00

Iowa

Cedar Rapids, J. M. St. John, 5; R. B. Sinclair, 2; A. B. Everett, 1; F. K. Wood, 1, 9 00
Chester Center, Cong. ch. 5 01
Davenport, Mr. and Mrs. Horace T. Bushnell, 11 00
Keokuk, Cong. ch. 70 50
Nashua, Cong. ch. 8 35
Preston, 1st Cong. ch., Howard Jenkins, 1.50; J. S. Besen, 1, and Mrs. W. H. Tomlinson, 1, 3 50
Sheldon, R. W. Aborn, 100 00
Sioux City, 1st Cong. ch., H. P. Guiney, 5; do., N. A. McFaul, 5; do., David Mould, 5; do., R. L. Fowler, 1; do., J. W. Lewis, 1; do., Friend, 5, 22 00
Sloan, Rev. B. E. Marsh, 5 00 — 234 36

Missouri

Oronogo, C. T. Rogers, 100 00

North Dakota

Coldwater, Salem Ger. Cong. ch. 4 00
Hankinson, Cong. ch., 7; W. A. Whitcomb, 10, 17 00 — 21 00

South Dakota

Brookings, M. T. Kennedy, 5 00
Rapid City, Cong. ch. 25 00
Redfield, Cong. ch. 2 90
Springs, Jonathan Hottman, 5 00 — 37 90

Nebraska

Crete, C. B. Anderson, 50 00
Eustis, Cong. ch. 2 00
Fremont, 1st Cong. ch. 75 32
Friend, Cong. ch. 45 00
Grant, Cong. ch. 5 05
Hastings, Hans Hansen, for evangelistic work, Lin Ching, 325 00
Lincoln, E. J. Hainer, 25 00
Loomis, Cong. ch. 5 00
Riverton, Cong. ch. and Sab. sch 9 00 — 541 37

Kansas

Athol, Cong. ch. 8 00
Sedgwick, Plymouth Cong. ch. 2 70 — 10 70

Montana

Helena, W. B. Cook, toward support C. C. Fuller, 10 00

Colorado

Bethune, Cong. ch.	1 00	
Claremont, Cong. ch.	7 45	
Cope, Cong. ch.	9 35	
Denver, Plymouth Cong. ch., Geo. M. Hersey,	10 00	
Paonia, Cong. ch.	5 71	
Peyton, Mrs. Beatrice Codwise,	17 80	
Seibert, Cong. ch.	6 55	57 86

Young People's Societies

Illinois. — Caledonia, Y. P. S. C. E., 5; Jacksonville, do., for Sendai, 10; Rockefeller, do., 5; Somonauk, Union Y. P. S. C. E., 2.25; West Chicago, Y. P. S. C. E., 8.13,	30 38
Michigan. — Breckenridge, Y. P. S. C. E., for Shao-wu,	7 50
Wisconsin. — Milwaukee, North Side Y. P. S. C. E., 1.09; Plymouth, Y. P. S. C. E., 8,	9 09
Minnesota. — St. Paul, Y. P. S. C. E. of People's Cong. ch.	2 00
Iowa. — Alden, Y. P. S. C. E., for White Fund, 5.20; Davenport, do., for do., 7; Dubuque, 1st Y. P. S. C. E., 8.95; Mason City, do., for White Fund, 10; Newell, do., for Aruppukottai, 15; Toledo, 1st Y. P. S. C. E., for White Fund, 3.39,	49 54
North Dakota. — Barlow, Y. P. S. C. E.	5 00
Nebraska. — Albion, Y. P. S. C. E., for Pang-Chuang,	11 00
Kansas. — Wellington, Y. P. S. C. E., for catechist, Madura,	8 00
	122 51

Sunday Schools

Illinois. — Chicago, Lake View Cong. Sab. sch., 6; Griggsville, Cong. Sab. sch., 1.12; Marseilles, do., 10; Rockford, 2d Cong. Sab. sch., 6.78; Waverly, Cong. Sab. sch., 3.54,	27 44
Michigan. — Jackson, 1st Cong. Sab. sch.	5 00
Wisconsin. — Mondovi, 1st Cong. Sab. sch.	5 00
Minnesota. — Northfield, Cong. Sab. sch.	8 61
Iowa. — Cherokee, 1st Cong. Sab. sch., for work, East Turkey,	4 39
Missouri. — St. Louis, Pilgrim Cong. Sab. sch., 13.76; Sappington, Cong. Sab. sch., 2,	15 76
Nebraska. — Burwell, Cong. Sab. sch., 3.50; Genoa, do., 10,	13 50
Wyoming. — Lusk, Cong. Sab. sch.	80
Colorado. — Denver, 3d Cong. Sab. sch.	35 00
	115 50

PACIFIC DISTRICT

New Mexico

Gallup, Palmer Ketner,	4 68

Utah

Park City, 1st Cong. ch.	23 15

Washington

Alderton, Cong. ch.	2 81	
Almira, Cong. ch.	4 50	
Beulah, Cong. ch.	17 85	
Dayton, Cong. ch.	17 05	
McMillin, Cong. ch.	1 75	
Orting, Cong. ch.	4 50	
Snohomish, 1st Cong. ch., of which 5 from M. L. Packard,	13 35	
Walla Walla, 1st Cong. ch., Mr. and Mrs. L. F. Anderson,	500 00	561 81

Oregon

Forest Grove, Cong. ch., of which 5 from Rev. H. W. Boyd,	42 60	
Hood View, Cong. ch.	10 09	
New Era, Cong. ch.	2 00	
Portland, 1st Cong. ch., toward support Rev. and Mrs. Geo. W. Hinman, 150; Sunnyside, of which 5 from Mrs. Mary E. Tobey, 15,	165 00	
Smyrna, Cong. ch.	4 20	223 89

California

Alturas, 1st Cong. ch.	12 00	
Campbell, Cong. ch.	12 50	
Fresno, Zion Ger. Cong. ch.	5 50	
Kenwood, Cong. ch.	2 50	
Los Angeles, Plymouth Cong. ch., for Mt. Silinda,	56 75	
Monrovia, Cong. ch.	2 00	
Oakland, 1st Cong. ch., Friend, 50; Plymouth Cong. ch., 40,	90 00	
Pacific Grove, Mayflower Cong. ch.	21 59	
Pasadena, Miss Mary L. Barton,	10 00	
Petaluma, 1st Cong. ch. Woman's Miss. Soc., for Shao-wu,	15 00	
San Francisco, K. Winslow,	1 00	
San Rafael, Rev. and Mrs. E. D. Hale,	35 00	
Saratoga, Cong. ch., Miss Laura Richards,	10 00	
——, Through Southern Branch W. B. M. P., for American Board campaign,	100 00	373 84

Hawaii

Honolulu, Rev. Hiram Bingham,	50 00

Young People's Societies

Utah. — Robinson, Y. P. S. C. E.	3 10
Nevada. — Reno, Y. P. S. C. E.	5 00
Washington. — Walla Walla, Whitman and Valley Chapel Y. P. S. C. E. of Union Cong. ch., 70; Washtucna Y. P. S. C. E., 1.50,	2 20
California. — Bakersfield, Y. P. S. C. E., 5; Los Angeles, Plymouth Y. P. S. C. E., for Mt. Silinda, 5; Palo Alto, Y. P. S. C. E., for Pang-Chuang, 10,	20 00
	30 30

Sunday Schools

Washington. — Everett, 1st Cong. Sab. sch.	6 44
Oregon. — Willard, Cong. Sab. sch.	1 25
California. — Claremont, Cong. Sab. sch., 5.63; Los Angeles, Cong. Sab. sch., 13.25,	18 88
	26 57

South Africa

——, American teachers,	30 00

West Central Africa

Benguella, Rev. T. W. Woodside,	25 00

Turkey

Salonica, Bulgarian Evan. community, for work in Bohemia, 8.94; Radovish ch., for work in China, 1.06; Andon Miteff, of Coleshino, 3.83,	13 83

China

Pang-Chuang, Rev. Arthur H. Smith,	90 00

MISSION WORK FOR WOMEN

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions, in part,	13,004 14
For six months' salary for Mrs. M. E. Bissell,	350 00
Aux. Manhattan ch., New York, toward support Mrs. F. B. Bridgman, 20.70; Aux. Leyden ch., Brookline,	

Mass., toward support Rev. M. D. Dunning, 85.25; Aux. 1st ch., Buffalo, N. Y., 50, and Bancroft Aux. 1st ch., do., 53, both toward support Rev. and Mrs. C. M. Warren, 208 95—13,563 09

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 8,067 58

From Woman's Board of Missions for the Pacific

Miss Mary C. McClees, Oakland, California, *Treasurer* 585 00

Additional Donations for Special Objects

Maine.—Hinckley, Good Will Y. P. S. C. E., for the Doshisha, 2.25; Portland, Bethel Cong. Sab. sch., for scholarship, care Miss S. R. Howland, 5; So. Paris, Y. P. S. C. E., for student, care Rev. Americus Fuller, 5, 12 25

New Hampshire.—Bristol, Cong. Sab. sch., for hospital, care Dr. Kate C. Woodhull, 24; Hollis, Letitia M. Adams, for Okayama Orphanage and C. E. work, 6; Manchester, Isaac Huse, for use of Rev. G. P. Knapp, 10; Mount Vernon, *The Hearthstone*, for native helper, care Rev. Edward Fairbank, 50, 90 00

Vermont.—Benson, Cong. ch., 11.50, Sab. sch., 1.50, and Jun. Y. P. S. C. E., 2, all for pupils, care Rev. B. K. Hunsberger; Hartland, through Mary A. Alden, for St. Paul's Institute, 5; Salisbury, Y. P. S. C. E., for native helper, care Rev. H. C. Hazen, 30, 50 00

Massachusetts.—Attleboro Falls, Central Y. P. S. C. E., for pupil, Marathi, 10; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 100; do., Mrs. J. D. Bryant, for pupil, care Miss M. L. Daniels, 30; do., Mizpah Club, for pupil, care Rev. R. Chambers, 10; do., Friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; East Northfield, Evelyn S. Hall, for pupil, care Rev. B. K. Hunsberger, 20; Fall River, 1st Y. P. S. C. E., for use of Rev. E. H. Smith, 5; Hadley, do., for orphans in India, 10; Haydenville, Y. P. S. C. E., for work, care Rev. C. A. Nelson, 41.95; Leominster, Cong Sab. sch., Home Dept., for scholarship, care Miss Mary L. Daniels, 30; Lowell, Highland Cong. Sab. sch., Prim. Dept., for work, care Rev. R. A. Hume, 3; Mill River, Y. P. S. C. E., for work, care Rev. L. S. Crawford, 12.50; No. Billerica, Mrs. E. R. Gould, toward Annie Tracy Riggs Hospital, 5; Northboro, Evan. Cong. Sab. sch., for orphanage, care Rev. G. P. Knapp, 5; No. Hanover, F. L. Cleveland, for building, care Rev. J. P. McNaughton, 20; Petersham, Miss E. B. Dawes, for pupil, care Miss C. Shattuck, 30; Saugus, Round Hill Y. P. S. C. E., for use of Miss E. M. Blakely, 5; Springfield, 1st Y. P. S. C. E., for work, care Dr. C. D. Ussher, 28; do., South Cong. Sab. sch., Dr. Moxom's class, 5, Y. P. S. C. E., 15, and Carrie L. King, 2, all for work, care Rev. T. S. Lee; do., C. W. Johnson and others, for work, care Rev. C. R. Hager, 20; Walpole, Friend, for boys' boarding school, Ing-hok, 25; Westboro, A. A. Winsor, through Miss E. M. Stone, for pupil, girls' boarding school, Monastir, 10; Weymouth, Rev. R. H. Cochrane, for boys' boarding school, Ing-hok, 22; Winchester, Cong. Sab. sch., for use of Rev. T. A. Baldwin, 30; Worcester, Central Cong. Sab. sch., for pupils, care Rev. R. A. Hume, 20; do., Chas. H. Morgan, for work, care Rev. E. H. Smith, 50, 568 45

Rhode Island.—Providence, Y. P. S. C. E. of Union ch., 15, and Miss M. E. Salisbury, 15, for pupils, Marathi, 30 00

Connecticut.—Danielson, Miss Emily Danielson, for pupil, Marathi, 15; Ellington, Cong. Sab. sch., for native helper, care Rev. L. S. Gates, 20; Greenwich, 2d Cong. Sab. sch., for work, care Rev. Lewis Hodous, 45; New London, 1st ch. of Christ, Chinese, for work, care Rev. C. A. Nelson, 5; do., Mrs. J. N. Harris, for work, care Mrs. C. C. Tracy, 100; Norwich, 2d Cong. Sab. sch., 15.82 for use of Mrs. E. G. Tewksbury; 15.08 for use of Rev. E. H. Smith; 34.48 for use of Mrs. Charles R. Tracy; Stevenson, Eliza J. Stephens, for Ponasang Hospital, 2; Wallingford, C. I. Doane, for work, care Dr. H. E. Parker, 10; Windham, Cong. Sab. sch., for use of Miss Bessie B. Noyes, 20, 282 38

New York.—Brooklyn, Miss L. R. Packard, for Ponasang Hospital, 25; Buffalo, Mrs. S. C. Whittemore, for Colburn School, care Rev. R. A. Hume, 100; Fishkill-on-Hudson, Minnie T. Kittredge, for widow, care Miss Anstice Abbott, 30; Hastings-on-Hudson, Dr. Albert Shaw, for work, care Rev. G. E. White, 25; New York, Mrs. S. F. Blodget, for work, care Miss Mary H. Porter, 50; do., *Christian Herald*, for native teacher in Guam, 25; do., Mrs. Wallace Nutting, for pupil, Marathi, 15; Poughkeepsie, 1st Presb. Sab. sch., for work, care Rev. A. N. Andrus, 100, 370 00

New Jersey.—Bound Brook, Y. P. S. C. E., for pupil, care Rev. W. W. Wallace, 30; East Orange, 1st Y. P. S. C. E., for Bible-reader, care Rev. W. S. Dodd, 10; Glen Ridge, Cong. Sab. sch., for native helper, care Rev. Theo. F. Hahn, 11; Vineland, Cong. Sab. sch., for work, care Dr. J. H. Ingram, 4.50, 55 50

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